1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

BIRTH

The birth of a first child is an especially significant occasion. If it is the mother's first it will bring strong winds and thunder.[77] The Klamath also hold that in at least one other crisis, on the death and cremation of a shaman, the wind will rage. For the father the coming of the firstborn is one of those occasions on which to seek power in the mountains.

Birth (wiă'sla) must always take place outside the dwelling in a dome-shaped lodge especially prepared by the mother of the expectant woman, her mother's sister, or cousin. This is not the menstrual lodge, for this is used only by women of a shaman's household. This proscription of delivery within the dwelling is shared by other tribes of this latitude (Shasta, Northwestern Maidu, Lemhi, and Wind River Shoshoni) but is unknown to the south.

A woman's first delivery is attended by four or five old women well-known for their skill as midwives and hence not of necessity her relatives. They are sometimes paid a fathom of beads. Men are excluded from the lodge. It may be that no man will chance contamination. I do not know whether shamans are called in difficult cases. It would seem likely, since they have some genuine medical practice, were it not for this restriction.

The procedures surrounding parturition are almost wholly practical and physiologically well founded. The attendants press on the woman's abdomen and lift her repeatedly to hasten delivery. She lies on her back on a bed of grass with a soft pad (coyote or raccoon skin, or duck feathers) arranged to receive the baby. The umbilical cord is cut with an obsidian knife and the stump tied with the mother's hair. If anything else is used for the tie the child will continually cry. The afterbirth (yĕpĕno'ŋ ?) is deeply buried so that no animal may devour it and make the woman barren. Immediately after birth she is seated in the lodge on a bed of hot stones, covered with leaves. On this she must remain blanket-covered for five days. She drinks warm water freely; she may not eat meat nor fish, and must use a scratching stick, just as during catamenia and mourning. At the birth of a first child both parents wear sage-brush bark belts for

[77] It is also the view of the Wishram that the weather is stormy or hot at the birth of a child, according to my information.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

776 539 but at once it jumped out and ran away. This happened after the whites arrived in this country. There are other "bad stories" about the gŏga'nɛ.

Two little men, gŏga'nɛ, made a big pit and chased a deer into it. They saw the deer standing in it. One of the gŏga'nɛ climbed down and held on with his arms around the deer's neck. The deer bounded out. The gŏga'nɛ had a bow and arrows on his back, but he lost them when the deer jumped. The deer started running. The other gŏga'nɛ followed. He found the first dwarf's hat, then his moccasins. He picked them up. The one who was following called, "The deer is carrying him." The one who was hanging on choked the deer to death.

Gatschet undoubtedly refers to Gŏga'nɛ in the first of the following paragraphs, despite the apparent difference in name. That which he gives, na'hnias, was evidently known to him only from a song and sounds much like a form adopted for euphony's sake. The second dwarf, Gwinwin, is unknown to me, unless it is Gŏga'nɛ; the manner of Gatschet's reference suggests that it was named in a myth.

"A miraculous dwarf is mentioned under the name of na'hnias, whose footprints, as small as those of a child, are sometimes seen upon the snow-clad slopes of the Cascade Range by the natives. But the dwarfish creatures who make them can be seen only by those initiated into the mysteries of witchcraft, who by such spirit-like beings are inspired with a superior kind of knowledge, especially in their treatment of disease. The name is derived either from néna, *to swing the body from one to the other side*, or from nainâya, *to shiver, tremble*.

"Another dwarf genius, about four feet high, *Gwinwin*, lived on Williamson River, where he habitually sat on the top of his winter lodge and killed many people with his black flint hat. He is now a bird."[187]

776 [821] [823] Various natural phenomena are spirits: clouds, thunder, lightning, the sun, moon, and stars, and each of the seven winds (one for each of the compass points except northeast). Rainbow is also a spirit, or rather it is Wîle'ɛḳaḳ's spirit, and, to add to this confusion, it is said that she swallows it like a conjurer's sword. Earth and earth's child, the snake, are also spirits.

It is not quite clear how certain other things are spirits. A piece of wood which is fastened to the pole that stands before a shaman's lodge is a spirit called wŏḳda'lîa. I could not discover that it is anything but the stick itself. Hă'nowas is a pestle-shaped stone which stands at Dūnŏ'kai village on Pelican bay. It is about eighteen inches high and five in diameter with protuberances called breasts.

[187] Gatschet, 1:xeix, 163.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

539 What is coming out of my mouth? Black substance is hanging down from my mouth (158, 56).
What do I suck [bite] out? The disease I am sucking out[213] (155, 17).

I have recorded several songs the use of which I do not know. A shaman's song is about a mythical hero, Wawiwŏ'ḳ!os, who is represented as singing.

ga'no wawi'awŏk
I am Wawiwŏ'ḳ!oa.

Nancy dreamed a song about the pole and pendant (wa"lasdŭ'pka) which stands before a shaman's earth-lodge.

wa"li'ɛnsa nos nos
shaman's pole I I
nisowa'lis tu'ntani
shaman's pole hanging on.
I am the pole and the cord hangs from me.

[821] The rainbow is the spirit of Wīle'aḳaḳ, Dwarf Old Woman. In a song she says that she swallows it like a sword.

wīle'aḳaḳni	wīle'aḳaḳni	stŏ'ŋgi	wī"teliĕḳ
Dwarf Old Woman	something long	swallowed	rainbow

MISCELLANEOUS BELIEFS

128 In addition to omens and miscellaneous beliefs that have no proper place elsewhere in this account I have resumed below all cases of beliefs which have their setting in the social and economic life of these people. I have not repeated here beliefs touched on in other parts of this section on shamanism.

763 The omens of death or disaster are varied. The thrush tells of an approaching enemy: wī'mpis ɛge'pkwa, they are coming. The horned owl also warns; mm, mm, mm, kŏkdɛlŏ'n skiu'kĭu, who sent me? Or he predicts: ma'ḳlaḳs gɛlĕḳ gɛlĕḳ gɛlĕḳ, someone will die. Gatschet recorded similar constructions of the call of a crow, the howling of coyote or dog, a cat's mewing, or a hen's clamor just after sunset.[214] One may suggest that these associations are derived from the association of the sunset with the land of the dead which lies in the west. On the other hand the call of the loon at early dawn is a sign that someone will kill another. Yet this may really be a case in point, for then the general association would be with any night cry, since night is the time when the dead arise and roam.

[213] Chorus while the shaman bites and sucks the patient.
[214] 1:88, 133.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

"When the sun is environed by lamb-clouds, or a mottled sky, this is figuratively expressed by: 'K'múkamtch [Kɛmũ'kũmps] has taken the beaded garments of Aíshish [his son] and dressed himself in them' A peculiar red smoke or haze appearing in the northwestern or western sky, shnúish, announces his arrival; he is also recognizable by his bulky posteriors, or as the Modocs say of him: 'K'múkamtch múnish kutúlish gítko.' By this they evidently refer to the white and heavy mountain-shaped summer clouds."[215] 821

Frogs come out before the rain, hence this is a sign that a storm is due. When the storm rises, old people cry to it, "You go back to the mountains. We do not want you here." The only precaution against lightning is a burden basket or sieve hung on a high pole outside the house.[216]

When a man sneezes or his ears ring, someone is talking about him, but not necessarily a woman, as elsewhere. If a door opens, someone is coming from a distance.[217] 787

To end the long winter months and hasten the coming of spring, the ring and pin game is played. A proper catch "breaks the month." Or little spears of the hard interior of the tule are thrown into the ground. On the contrary, playing cat's cradles in winter makes the months longer. These beliefs are not seriously held; they are more of the nature of manners of speech. 789

Gambler's luck comes not only through spirit power but by the possession of parts of dead moles, frogs, etc., or obsidian blades. These must have been found, and they are carried to the play, and are kept, like the gaming sticks, at crematories, or at least away from the house. 777

A series of beliefs surround birth and childhood. A storm always blows at a woman's first parturition. The child will cry if the umbilical cord is not tied with the mother's hair. If an animal eats the afterbirth the woman will become barren. She may not eat meat or fish after the birth, must use a head-scratcher and wear a bark belt. The baby is massaged so that it will grow well formed. A girl's cradle is wide so that she will grow broad. The navel cord is saved else the child will die. Sterility is cured by drinking a crushed shell. 844 [784]

A turtle head is hung about the neck to ward off rattlesnakes. It was said that this is the general custom but turtles are found only in 789

[215] Gatschet, 1:lxxiv.

[216] Also recorded by Barrett, Material Culture, 257.

[217] This is said to be a pre-white belief, but the only doors of those days were mats over the earth-lodge hatchways and the flaps of the mat-lodges.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

789 one part of Klamath territory, on the eastern shore of Klamath lake and southward. A bracelet made of the shed skin of a water snake (wl'slɨk) will make a little child swim well. Girl's hair is singed so that it will grow long.

881 Menstrual regulations prescribe that at first menstruation girls may not eat meat or fish else they will get sick. They must use a head-scratcher and run toward the dawn. Their clothing and bands must be burned. Older menstruants are permitted dried fish and
841 may do without the scratcher. Women must not care for the roots they gather while in this condition, else they will fail to find them in
[756] the future. Shamans must avoid menstruants else they lose their power.

765 The same food restrictions are imposed on mourners, who also use the head-scratcher. If they touch hands to face it will wrinkle, to hair it will turn gray. They must spit into a hole. Mourners must use special sweat-lodges. A woman's bands are hung on the trees near-by. Men wear bark belts so that their backs will not grow stooped. The house in which a death takes place must be burned with its contents. Mourners must abandon their first kill or harvest, or their gains at gambling, and give the second away. Similarly novice hunters and root-gatherers give away their first fruits, a gambler his first gains after acquiring power. Mourners must not fish nor cross a river else the fish will disappear. These mourners' observances have largely a purificatory intent.

821 A storm rages when a shaman dies, when he is cremated, and again when his lodge is burned.

823 Klamath marsh, which is now almost wholly dry, is known to have been in that condition on earlier occasions, for instance, about 1840 and again about 1860. On the former occasion it was so dry that its southern arm could be crossed on horseback between the settlements Du"Ilkŭt and I'wal. They did not know what caused it. As a remedy a man would be dispatched to one of the spirit pools in the Cascade mountains (as Crater and Diamond lakes) to bring back water in a squirrel or chipmunk skin to pour into the marsh.

226 The first fish rite of these people is held at one place alone, Komă'-ĕksi on Sprague river. Why at this point, is anything but obvious. The first sucker caught is burned to ashes, others must be roasted on the spot, otherwise no more will follow. The gall of fish caught with difficulty, as when speared through the ice, must be thrown back into the water else the fish will avoid the fisher.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

264

Grace is said before eating; bits of food are cast toward the earth, the mountains, old house pits, and cremation places so as to feed them first. I am not sure that the accompanying formula is a prayer. If this is neglected, the earth would harm the little children.

823

An earthquake (ke'la t!ill'ŋgɛ, earth shakes) is caused by the hero Kɛmü'kümps who moves the earth. It has no special significance. The only quake recalled by my informant occurred during the Ghost Dance of 1870; it was interpreted as a not unfavorable sign.

821 •

An eclipse is called lo̱k slo'ki, grizzly bear eats. They say that Grizzly Bear eats the sun or moon at this time. People gather to make a noise, crying ko̱, ko̱, Frog; they hire the Frog (ko̱'wĕ) in the moon to use her powers on the bear, because Frog is the moon's wife as the following tale explains. The frog can be seen in the moon. The sun is included in this explanation. Although sun and moon are called by the same word, sa'bas, they are known to be separate entities.

[539]

Moon had two sisters. When Frog went to visit, she went into Moon's house. Moon told his sisters, "You had better let her sleep with you." But they said, "No, you had better take her." Frog was angry at this and jumping on Moon, clung fast. Moon tried to cut Frog loose with a knife but he could not. So she is stuck fast, part of him, today. He said, "Well, I will keep her as my wife, so that whenever Bear eats me Frog can exercise her shamanistic power to drive him away." So they are living together today.

789

There are several magical ways of making the wind blow, but they turn on the same notion. There is a rock in the water south of Bare island which is a mythical hero, and another on Eagle Ridge near-by is his dog. If the latter is struck the wind will blow a gale from the south.

My father told me [Pat Kane], "Do not hit this else a very strong wind will blow. Do not throw stones in the lake there or play there." I wondered what would happen. I was a big boy. I took a club and struck the rock. Next day a strong wind blew, the strongest wind I have ever seen. It thundered, snowed, and hailed for two days. My father asked, "Why did you hit it?" I could not answer. He said, "I told you not to hit it."

Similarly, poking in an eddy (sü'lsüks) near the mouth of Williamson river with a pole, pumping it up and down, will cause a strong wind to blow. Both localities are connected by the same tale; the eddy is where the hero disappeared under the water, the rock his resting place. There is another spot where the wind can be made to blow, the rocks at Squaw point. Pounding in the holes on the south side, for instance, will bring a south wind.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

821 •

Both sun and moon are called sa''baa, but they are clearly recognized as separate entities. There is a tale accounting for the confusion.

821
539

When Coyote was the sun at one time, daylight came so early that people did not get enough sleep. He shouted at them every morning, "It has been daylight a long time." The sunshine was too bright and hot. Coyote abused the people because he was sun. Finally they deposed him, putting the moon person in his place.[408]

821

The Klamath say that during an eclipse the Grizzly Bear devours the sun or moon, hence it is called lo̱k slo'ki, grizzly eats. They gather and shout, calling moon's wife, the Frog, to use her power on the bear. The Frog can be seen in the moon.[409]

The Klamath share the habit of most other Indians in distinguishing only the more obvious or isolated constellations. So far as I identify them these are Orion's belt, Gemini, Big Dipper, and Pleiades. It is notable that these are all winter constellations. Perhaps the Milky Way is named; I neglected to enquire. Polaris is known to be stationary; its name was unknown to my informant. The evening star is called pse'gĕknls; the morning star has no significance. But I judge that other stars (k'te!ol) are not signaled for naming; Cassiopeia, for instance, is not recognized.

The constellation slūks (Orion's belt) comprises six stars; the three of the belt and those pendant forming the sword. The Gemini are twins (wiwi'aa̱k), boy and girl. When they barely appear on the eastern horizon in the evening, they look over the lake and it freezes (December). Later when they stand higher, it indicates that spring is coming. Their bow rises a considerable interval before them, a bent arc of six stars, with the string supposedly indicated. As nearly as I can discover this group includes the western part of the constellation Gemini, the stars Ξ, Γ, N, M, and another directly above them in Auriga. Rabbit (kai) is another star following these. He looks over the lake, making it freeze. Possibly this is Altair or Fomalhaut, although this does not well fit the time of its appearance: on the eastern horizon before dawn in dŏtklū'mĕni (May–June), somewhat south of east. The Pleiades, called ɛndandŏ'ksni, are a group of little children who announce the dawn when they first appear on the morning horizon. Ursa Major (ko̱'kiuks, the divers, i.e., loons) is a group of people in a row diving into the water one after the other, gambling to see who can dive farthest.

[408] Told by Nancy Phillips.

[409] For the appropriate tale see p. 141.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

821
823

The Klamath notion is that they name their directions from the winds. This seems unusual until we realize that this is the habit of the peoples to the north, e.g., the Wishram by my own information. It is also intelligible from the rôle played by personified winds throughout this area, Shasta to Puget sound. Seven of the eight compass points are named, omitting northeast, from which quarter there is probably no wind.

lopi'tal, east.
ye'watal, southeast.
mo'atal, south.
ḳopa'stiskăni, southwest.
tzka'lamdal, west.
tcŏki'nksdal, northwest (cf. tcŏkăn, service berry region, lying to the southwest of Crater lake).
ya'mŏksda, north.

This is the order in which my informant, Nancy Phillips, gave the directions. She did not offer zenith and nadir, and, on direct questioning, held that these were not directions.

The numerals are as follows:

802

1, naa.
2, lap.
3, znda'n.
4, wuni'p.
5, tu'nip.
6, nŏ'tsksŏpt.
7, la'pksŏpt.
8, da'nksŏpt.
9, nŏtskă'ĕks.
10, te'ĕwŭnip.
11, na'sial' z.
12, la'pial' z.
13, znda'nial' z.
14, wuni'pial' z.
15, tu'nipial' z.
16, nŏ'tsksŏptial' z.
17, la'pksŏtial' z.
18, da'nksŏptial' z.
19, nŏtskă'ĕksial' z.
20, la'pŭni te'ĕwŭnip.
21, la'pŭni te'ĕwŭnip pe'ĕnaa.[410]
26, la'pŭni te'ĕwŭnip pe'ĕnŏtsksŏ'pt.
30, zndani' te'ĕwŭnip.
40, wŭnipni te'ĕwŭnip.
47, wŭnipni te'ĕwŭnip pe'ĕn lapksŏ'pt.
50, tunipni te'ĕwŭnip.

[410] By analogy with twenty-six, forty-seven, etc., this looks as though the word for one should be suffixed, but the form given is consistent with one hundred and one.

1:Spier E-4,5 (1925-1926) 1930 NR 10 Klamath NR 10
(ca. 1860-1900)

*171 755 been able to discover. At any rate, I note it for Achomawi-Atsugewi and Shasta, as well as Klamath. Following the usual shamanistic seance the Klamath shaman searches the vicinity for the malevolent spirit. He rushes about until he falls, blood streaming from his mouth. Several men must support him by the arms and restrain him until he can destroy it in water. The Achomawi-Atsugewi shaman forces the disease out of the ground by his power and then seizes it. He staggers about in his effort to hold it until he can plunge it into water. He then swallows or burns it, or dispatches it to kill its sender. The Shasta erect a shaman's pole at the affected spot. The shaman dances, calling on her spirit to dislodge the disease "pains" from the ground. "If the shaman's guardian is successful, he succeeds in pushing the pains into the river, and drowns them." Certain features of a Chinook cure are like these. When their shaman has taken a disease from a sick man, he must be held by several men to overcome the strength of the disease spirit, until he can plunge it into water.[801] The destruction of an extracted disease by placing it in water is a common feature among Washington tribes. I have seen it, for example, as part of a cure by members of the pseudo-Christian sect of Shakers among the Skokomish and learned that it occurred among the Okanagon.

Various Beliefs

*171 763 756 821 I have a somewhat random series of analogues of Klamath beliefs. The Klamath hold that a storm rages when a shaman dies, when he is cremated, and again when his lodge is burned. The Northern Maidu hold that it thunders at once when a great man dies, and inasmuch as the most important individuals of the Maidu are shamans, it is clear that this is a comparable belief. The Thompson have it that the death or burial of a person causes an immediate change in the weather; that of a shaman, a sudden and extreme change. The death of a Wind River Shoshoni causes a whirlwind.

*171 821 844 These beliefs are apparently a single expression of a more general belief that both births and deaths are signaled by a change in the weather. For example, the Klamath also hold that it always blows at a woman's first parturition. Analogous to this the Wishram say that extreme weather marks a birth. Further, a rainbow points to the spot where the birth takes place. The latter belief at least is

[801] Dixon, Notes on the Achomawi, 219, Shasta, 487; Boas, Chinook Texts, 208.

1:Spier E-4,5 (1925-1926) 1930 NR 10 Klamath NR 10
(ca. 1860-1900)

shared by other Upper Chinook (Wasco, Cascades, and Clackamas) and the Eastern Pomo. Similar to their belief in respect to death, the Northern Maidu say it thunders when a woman has a miscarriage, and the people of Cochiti say the same of a Navaho woman when the wind blows. Again, a sudden change of the weather accompanies a Thompson birth.[802] 171* 821 844

An association of the moon and frog is common to several tribes of this quarter. The Klamath say that the Moon is saved by his wife, Frog, during an eclipse, from being eaten by a grizzly. The frog can be seen in the moon. The Quinault hold an identical belief. An eclipse is caused by the "upper fisher" (a spirit animal) biting the moon. "There is a lady frog up there who helps the most and really saves the moon." A tale describes this frog as married to the moon. According to the Northern Maidu, the spots in the moon are thought to be a frog. A Northern Paiute tale describes Moon as swallowing Frog.[803] 171* 821

One of the few acts of outright magic among the Klamath relates to causing the wind to blow. This is accomplished by poking in the hollows of a certain rock, striking another, or poking in a particular eddy. The Wishram also maintain that stirring about in a hole in the rocks near their village will raise a wind; the Quinault that thrusting a stick into a spot where gas bubbles rise in the water will bring a storm; and the Twana (or Klallam?) that shaking a certain rock will cause rain.[804] 171* 789

Comparable to the Klamath belief that the "cat" *Bassariscus* kills deer by wrapping his long tail around their necks, the Northern Maidu state this of the mountain lion.[805] 171* 825

Summary

The general basis of Klamath shamanism is like that of other interior Plateau and Basin peoples. Social importance attaches to shamans above even that accorded chiefs. Rituals are meager and throughout are crisis ceremonials. As with the generality of North American tribes, acquisition of power is free for all, shamans stand- 171* 756

[802] Dixon, Northern Maidu, 266–7; Teit, The Thompson Indians, 374; Spier and Sapir, Wishram Ethnography; Lowie, Notes on Shoshonean Ethnography, 297; Goldfrank, Cochiti, 83; Loeb, Pomo Folkways, 316.

[803] Olson, Quinault field notes, 1926; Dixon, Northern Maidu, 266 (the tale relative to this is not available to me); Natches, Northern Paiute Verbs, 257.

[804] Spier and Sapir, Wishram Ethnography; Eells, Indians of Washington Territory, 674.

[805] Dixon, Northern Maidu, 266.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

*171 Wooden images are unique in the non-woodworking culture of Klamath and
756 Modoc, yet this too is traceable southward from the same center.[1] It is
532 far less certain that clairvoyance in connection with a war party is derived from that source, yet the trait is shared by the northern coastal people.

*171 Some elements are local in the Oregon-north California interior.
755 Such is the shaman's assistant, his mouthpiece and interlocutor. He
756 is present at cures from Wishram to Achomawi; present at seances from Klamath to Southern Maidu. For some of the Maidu he is a clown, which links him with the clown among the Kuksu impersonators of central California. There is reason to think that this functionary is historically connected with the chief's speaker known from the Northwest Coast through the interior to the Southwest. Other local elements are the pole having spirit reference (Klamath to Northern Maidu), the notion that food is first eaten by the spirits (Takelma, Shasta, Klamath), the ridding of a locality of disease (Klamath, Shasta, Achomawi-Atsugewi).

*171 Other elements, while local, are somewhat more widely distributed.
756 There is the circumspection with respect to the shaman's shadow and
• [821] to startling him; the notion that weather changes at birth and death: all these are common from southern British Columbia to the Maidu, largely through the interior.

*171 The Klamath shamans' dress bears some imprint of northern and
756 central Californian influence in the use of woodpecker scalp head-
292 bands and of yellowhammer feathers. Both are characteristic dance
237 regalia in the south; on the Oregon border they have passed over to the shamans.

*171 In broad perspective Klamath shamanism is of generalized,
756 undifferentiated North American type, sharing some features that are local, and but moderately influenced from the Northwest Coast and the central and northwestern foci of California. Its general nature is recognizable in the quest and the undifferentiated power it yields; the most marked local elements are the predisposition to inherit power, the novice dance, and the shaman's assistant. California at large appears in the dream as a vehicle of acquiring power; northern California in the dwarfs that figure among Klamath spirits; central California in the shaman's headdress. Northwest Coast influences are no stronger; repossession in midwinter and the use of carvings color Klamath shamanism only mildly.

[1] [i.e., the Northwest Coast.—Analyst]

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
†3451. Girl eats sparingly ... days	5	5	⅜	10	⅜	⅜	⅜	–	–	–	6	5	6	5	4	28
†3452. Girl eats sparingly ... years	–	–	–	–	–	–	–	3	1	1	–	–	–	–	–	–
3453. Meals limited to twice daily	–	+	+	+	–	–	+	–	+	+	+	+	+	+	+	+
3454a. After sunrise, before sunset.	–	+	+	+	–	–	+	+	+	+	+	+	+	+	+	+
3454b. Fresh fish taboo	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+
3455. Dried fish taboo	+	+	–	–	+	+	+	+	+	+	+	+	+	+	+	+
3456. Meat taboo	+	+	+	⁘	⁘	⁘	+	+	+	+	+	+	+	+	+	+
3457. Grease taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3458. Salt taboo	–	–	–	–	–	–	–	–	–	–	–	+	+	+	+	+
3459. Berries taboo	+	+	–	+	⁘	+	–	–	+	–	–	+	+	+	+	+
3460. New crop acorns, seeds taboo	–		+						⁘	–	–	+	–	–	.	–
3461. Hot food taboo	⁘	–	–	+	+	+	+	+	–	–	–	+	+	+	+	+
3462. Cold water taboo	+	+	+	–	+	–	–	+	–	–	+	+	–	–	–	–
3463. River water taboo	–	+	–						⁘		–	–	–	–	–	
‡3464. Food taboos extend over ... days	5	5	⅜	10	3	⅜	⅜	–	–	–	6	5	6	5	4	28
†3465. Food taboos extend over ... yrs.	–	–	–	–	–	–	–	3	2	1	–	–	–	–	–	–
3466. Food taboos observed all subsequent periods	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3467. Girl eats outside	–	–	–	–	+	+	+	–	–	–	–	–	–	–	–	–
3468. Girl eats inside hut, dwelling	+	+	+	+	+	–	–	+	+	+	+	+	+	+	⁘	
3469. Eats with woman attendant	–	–	–	–	–	–	–	+	+	+	–	+	–	+	–	⁘
3470. Girl uses own baskets	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3471. Baskets kept; left in hut			+		+						+	+	–	–	–	⁘
3472. Baskets destroyed	–	–	–	–	–	–	–	–	+	(-)	–	–	–	–	–	–
3473. Baskets hung on tree			–				+	–	–	–	–	–	–	–	–	–
3474. Cane drinking tube used	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–	–
3475. Basket "cup" used for drinking.	+	+	+	+	+	+	–	+	+	+	+	–	+	–	+	+
3476. Ceremonial feeding by attendant	–	+	+	+	(+)	⁘	–	–	–	–	–	–	⁘	+	–	⁘
3477. Mother feeds girl, cleans teeth	–	–	+			+	–	–	–	–	–	+	+	+	–	–
3478. Girl's mouth wiped by attendant	–	⁘	⁘	+	+	+	⁘	–	–	–	–	⁘	⁘	⁘	–	⁘
3479. Girl chews plant substance	+	⁘	⁘		⁘	⁘	+	–	–	–	–	⁘	–	⁘	–	–
3479a. Plant substance stuffed in nostrils	–	–	–		⁘	⁘	⁘	–	–	–	⁘	–	–	–	–	–
3480. Girl sleeps little, fitfully	+	+	+	+	+	+	+	+	+	–	+	+	+	+	(-)	+
3481. No daytime sleeping, first day	–	–	+	+	+	+	+	+	–	–	–	–	+	–	–	+
3482. Charcoal in ears, to avoid bad dreams	+	–	+		+	–	+	–	–	–	–	–	–	–	–	+
3483. Bark burned above hut, to frighten evil spirits	–	–	–						+	–	–	–	–	–	–	–
3483a. Menstruant must tell her bad dreams		(-)	+	+		+	–	–	+	–	+	.	–	–	–	–
3483b. If dreams, doctored by special doctor		+	+	–		+	+	+	–	+	+	.	–	–	–	–
3484. Girl rises early	–	–	–	–	–	–	–	–	–	–	–	–	+	–	⁘	⁘
3485. No talking during seclusion	–	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–
3486. Little talking	–	⁘	+	+	+	+	+	–	+	+	+	+	+	+	+	+
3487. Must talk softly	+	+	+	+	–	+	+	–	+	+	+	+	+	+	+	+
3488. Cannot laugh aloud	+	+	+	+	–	–	–	–	⁘	–	–	–	–	–	.	–
3489. Girl avoids all men in daytime	–	–	–	–	+	+	+	+	+	+	+	–	+	–	–	–
3490. Avoids all hunters	+	+	–	–	+	+	+	+	+	+	+	+	+	–	–	–
3491. Old women visit girl	–	–	–	–	–	+	+	+	+	+	+	+	+	+	+	+
3492. Old women instruct girl	–	–	–	–	–	(-)	+	–	+	+	+	+	+	+	–	⁘
3493. Gazing at any fire taboo	.	+	+	+	–	–	–	–	–	–	+	+	+	+	+	–
3494. Gazing at sun taboo	.	+	+	+	–	–	–	+	+	+	+	+	+	+	+	–
3494a. Weak eyes, if gaze at sun	.	–	+	–	–	–	–	⁘	–	+	.	–	.	+	.	–
3495. Gazing at moon taboo	.	+	+	+	⁘	–	–	+	+	+	+	+	+	+	+	–
3496. Gazing at sky taboo	–	+	+	+	+	–	–	+	+	+	+	+	+	+	+	–
3497. Looking around taboo	+	–	+	+	–	–	–	+	+	+	–	–	+	+	+	–
3498. Looking at acorns taboo	o	o	–	–	–	–	o	+	+	+	–	+	+	+	+	+
3499. Looking at any wild crops taboo	+	–	–	–	–	–	–	–	+	+	–	–	+	+	+	+
3500. Gaze would "kill" crops	.	–	–	–	–	–			+	+	–	–	+	+	⁘	+
3500a. Crossing streams taboo	.	+	+	+	⁘	⁘	+	+	+	+	–	+	+	⁘	+	+
3501. Menstruant bathes daily	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	+
3502. Menstruant bathes after flow ceases	–	+	+						+	–	+	–	+	+	+	–

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	KF	KM	KS	MV
4499. Formula recited, before taking medicine	–	–	–	–	+	–	–	+	–	–	–	–	–		–	◔
4500. Disease brushed off body	–	–	–	–	+	–	–	–	–	–	–	–	–		–	–
4501. Medicine administered internally	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
4502. Medicine administered externally	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
4503. Medicine sprayed from mouth	–	–	–	+	–	–	+	–	+	+	–	+	+		+	
4504. Herbalist can cure any disease													–		+	+
4505. Can kill disease objects	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–
4506. Can cure rattlesnake bites	–	–	–	–	+	–	–	–	–	–	–	–	+		+	+
4507. Can only weaken, check natural diseases	+	+	+	+	+	+	+	+	+	–	+	+	+		–	–
4508. Precautions to ward off disease; incense burnt	(+)	+	+	+	–	–	–	+	+	+	–	+	+		+	+
4508a. Breach of taboo causes illness	+	+	+	+	+	+	+	+	+	+	+	+	+		+	–
4509. Eating meat in taboo period causes tuberculosis		+	+							+	+	+	+		–	–
4510. Worms in tooth cause toothache	–	–	+	◔	+	–	.	◔	+	+	+	+	+		◔	(+)
4511. Ants, spider-like bug in teeth causes toothache	+	+	–	–	–	◔	.	–	–	–	+	–	–		–	–
Beliefs Concerning Natural Phenomena																
Cosmogony																
4512. World a disk, floating in water	.	+	–	+	+	+	–	+	–	–	.	–	+	.	.	.
4513. Supported by animal	–	–	–	–	+	–	–	–	–	–	.	.	–	.	.	.
4514. Mythical age; animals persons	+	+	+	◔	+	+	+	+	+	+	+	+	+	.	.	+
4515. Chief for each species of animal	+	+	–				(+)	–	+	+	.	.	.	.	.	+
4516. Flood	+	+	+	+	+	+	+	◔	+	+	+	(+)	.	.	.	+
4517. Human beings created or appear	+	.	+	+	+	+	+	–	+	+	+	+	.	.	.	+
Sun and Moon																
4518. Sun male human	+	+	.	+	–	◔	–	+	+	+	–	–	–	+	(+)	.
4519. Sun female human	–	–	–	–	+	–	–	–	–	–	+	+	◔	–	–	.
4520. Moon male human	+	+	+	–	+	◔	+	+	+	+	+	–	◔	+	(+)	.
4521. Moon female human	–	–	–	+	–	(+)	.	–	–	–	–	+	–	–	–	.
4522. Sun and moon husband and wife	–	–	–	–	+	–	.	–	–	–	+	–	–	–	–	.
4523. Frog mate of moon	◔	◔	◔	–	–	–	–	–	–	.	–	(+)	–	–	–	.
4524. Figures in moon	+	+	+	+	+	+	+	+	–	+	+	.	+	–	–	.
4525. Scar from bear's bite									+	–	–	.	–	–	–	.
4526. Man	–	–	–	+	–	–	–	◔	–	–	–	–	+	–	–	.
4527. Tree	–	–	–	–	–	–	–	–	–	–	–	–	–	–	◔	.
4528. Frog	+	◔	+	–	◔	◔	+	–	–	◔	+	–	–	–	–	–
New Moon																
4529. Monthly birth-and-death theory	+	+	+	+	+	+	+	+	+	+	–	+	.	+	◔	+
4530. All view new moon	+	+	+	+	+	+	+	+	+	+	+	+	–	+	◔	+
4531. Each month	–	–	+	–	+	+	+	+	+	–	–	+	–	–	–	+
4532. In winter, only											◔	–	–	–	–	–
4533. In spring, chiefly	◔	+	–	◔	–	–	–	–	–	+	–	–	+	+	–	–
4534. Speak, pray to moon	◔	+	+	+	+	–	+	+	–	–	+	+	◔	–	–	+
4535. Address by kin term	+	+	–	–	+	–	+	+	–	–	+	–	+	–	–	–
4536. Old persons shake selves, clothes, bedding	–	+	◔	+	+	–	+	–	–	–	–	–	–	–	–	–
4537. Throw stones at moon	–	–	–	–	–	–	–	–	–	–	–	+	–	–	–	–
4538. Food prepared, guests invited								•	•	•	+	–	+	–	+	–

755
767
278
751
753
773
821

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MV	NV	NM	NS	MV
4539. Babies, children shown to moon	−	+	−	◔	◔	+	+	+	+	+	+	+	+	−	+	−
4540. Race, run, jump east	−	+	−	−	+	+	+	−	−	−	−	+	−	−	+	−
4541. "Spanked"	−	+	−	−	−	−	−	−	−	−	−	−	−	−	−	−
4542. Tossed in air	−	+	−	−	−	−	−	+	−	−	−	−	−	−	−	−
4543. Children raise arms to moon	−	+					+	+	+	+	+	−	−	−	+	−
4544. Tell moon they are growing	−	+	−	−	−	+	+	+	+	+	+	−	−	−	(+)	−
4545. Face, body, arms rubbed	−	−	−	−	−	−	+	+	−	−	+	−	−	−	.	−
4546. Address moon by kin term	−	+	−	−	−	◔	+	+	−	−	+	−	+	−	+	−
4547. Done to make child grow fast	−	+	−			+	+	+	+	+	+	−	−	−	+	−
4548. Position of horns significant	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4549. Vertical; sign of death, sickness	−	−	−	−	+	−	−	−	−	−	−	−	−	−	−	+
4550. Vertical; sign of rain and snow	+	+	+	+	−	+	−	−	−	−	−	−	−	−	−	−
4551. Vertical; sign of good weather, good fortune	−	−	−	−	−	+	+	+	−	−	+	+	+	−	−	−
4552. Horizontal; good weather, dry month	+	+	−	−	−	−	−	−	−	−	−	−	−	−	−	+
4553. Horizontal; full of water, rain or storm	+	−	−	−	−	−	−	−	+	−	+	−	−	−	.	−
4554. Horizontal; death, sickness	−	−	+	+	−	+	◔	+	−	+	−	+	+	+	+	+
4555. Taboos concerning moon	−	+	+	+					+	+	−	+	+	+	+	−
4556. If point at new moon, finger crooks, drops off	−	+	−	−	−	−	−	−	−	+	−	+	−	−	+	−
4557. If sleep in moonlight, cross eyes, facial paralysis	−	.	+	+					+	−	−	+	+	+	+	−
Eclipses																
4558. Recognized	+	+	+	◔	+	+	+	+	+	+	+	+	+	+	+	+
4559. Sun, moon dying	+	+	−	+	+	+	+	+	+	+	+	−	◔	−	.	−
4560. Bear, dog eating sun, moon	+	◔	+	+	−	+	−	+	+	+	−	−	−	−	.	−
4561. Lizard eating moon	−		−	−	+	−	−	−	−	−	−	−	−	−	.	−
4562. Frog eating, passing over sun											+	−	−	−	.	+
4563. Frog doctoring, passing over moon	+	−	+								+	−	−	−	.	+
4564. Big snake giving birth to baby													−	+	.	−
4565. No explanation for eclipse of moon	−	−	−	−	−	−	−	+	−	−	−	+	+	+	.	−
4566. Special behavior during eclipses	+	+	+	+	+	+	+	+	+	+	.	+	+	+	+	+
4567. All shout, eclipse of sun	+	+	+	+	+	+	−	+	−	−	.	−	−	−	.	−
4568. All shout, eclipse of moon	+	◔	+	−	+	+	−	−	−	−	.	−	−	−	.	−
4569. Pray and talk to sun, moon	−	−	+	−	−	◔	+	−	−	−	−	+	+	+	.	+
4570. Beat dogs	−	−	+	−	+	−	−	−	−	−	.	−	−	−	.	−
4571. Shoot arrows in air	−	−	−	−	+	−	−	−	−	−	.	−	−	−	.	−
4572. Sprinkle water	+	−	+	−	−	−	+	−	−	−	.	−	.	+	.	−
4573. Cover all food	−	−	−	−	−	−	−	◔	◔	−	.	−	−	−	.	−
4574. Hide children	−	−	−	−	−	−	−	−	◔	−	.	−	−	◔	.	−
4575. Bring in wood, or make fire	−	−	◔											◔	◔	−
4576. Eclipse portent of death	−	−	−				+	−	−	−	−	−	−	−	.	−
4577. Red moon portent of disaster	−	−	◔		◔	−	−	−	◔	◔	−	−	−	−	.	−
Falling Stars																
4578. Evil sign	−	◔	◔	−	−	◔	−	−	−	−	−	−	◔	◔	◔	−
4579. Sign man visiting woman, for intercourse	+	.	−	+	−	+	+	−	−	−	−	(+)	−	−	−	−
4580. Presage good weather next day	−	−	−		+	−	−	−	−	−	−	(+)	−	−	−	−
4581. No sign	−	−	−					+	+	+	+	−	−	−	−	−
4582. Porcupine fallen star	−								+	−	−	−	−	−	−	−
4583. People clap hands, breathe loudly	−	−	+			+	.	−	−	−	−	+	−	−	−	−
4584. People pray for good luck	−	+	+					+	−	−	−	+	+	−	−	−
Milky Way, Other Star Lore																
4585. Milky Way: creek or river	◔	◔	−	−	−	−	−	−	−	−	◔	.	−	.	.	.

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MP	MF	NH	MS	MV
4586. Milky Way: dead persons', ghosts' road, trail	+	+	+	+	+	+	-	+	+	+	-	-	-	-	-	.
4587. Taboo for young boys to look at evening star.	-	.	-							◔	-	-	◔	-	◔	.
4588. Girls forbidden to count stars													◔	-	◔	.
4589. Single star, close to moon, evil sign	◔	◔	◔	◔	◔	◔	-	-	◔	-	.	.	-	-	-	.
4590. 5 small stars, close to moon, sign children will die	+	+	-	-	-	-	-	-	-	-	.	-	-	-	-	.
Rainbow																
4591. Menstruation sign	-	◔	-	-	-	◔	◔	+	+	+	-	-	◔	◔	◔	.
4592. Evil sign	-	◔	-	-	-	◔	◔	-	◔	◔		.	◔	(-)	(-)	.
4593. Sign of rain	+	-	-				+	-	-	-	-	-	-	-	-	.
4594. Sign of good wild crops	-	-	-	-	◔	-	+	-	-	-	-	-	-	-	-	.
4595. Sign connected with doctoring	-	◔	◔	◔	-	-	-	-	-	-	-	-	-	-	-	.
4596. If point at, finger will be crooked, drop off	+	+	+	+	+	+	+	-	-	+	+	+	+	-	+	.
4597. Children warned especially	+	+	+	-	-	-	-	-	-	+	+	-	+	-	+	.
4598. If point at, makes child sick	-	-	-	-	-	-	-	+	-	+	+	-	+	-	+	.
4599. Dreaming of rainbow evil portent	-	◔	-						◔	◔	-	-	-	-	-	.
Thunder																
4600. Old man	+	+	◔	◔	◔	◔	◔	◔	-	-	◔	+	◔	+	◔	+
4601. Has wife	-	-	-	-	+	+	+	+	-	-	-	◔	+	-	-	+
4602. Tree his wife	-	-	-		+	+	-	-	-	-	-	-	-	-	-	-
4603. Boy	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
4604. Thunder and lightning twin boys	-	-	-	-	-	-	-	-	◔	◔	-	-	-	-	-	-
4605. Thunder takes form of bird, when striking	-	-	-	-	-	◔	-	◔	-	+	-	-	-	-	-	-
4606. No explanation of noise	+	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-
4607. Noise, man and woman talking	-	-	-			-	+	+	-	-	-	+	◔	◔	-	◔
4608. Noise, man moving or kicking things	-	◔	+	-	-	-	-	-	-	-	-	-	-	-	-	-
4609. Noise, man shouting angrily	-	+	-	+	+	-	-	-	-	+	-	-	+	-	+	-
4610. Noise, bird ripping tree with claws, moving wings	-	-	-			◔		◔	-	-	-	-	-	-	-	-
4611. Noise, twin boys back on earth	-	-	-	-	-	-	-	-	◔	-	-	-	-	-	-	-
4612. Thunder feared	+	+	+	-	+	◔	+	+	+	+	+	+	◔	-	+	+
4613. Raccoon skin held up on stick	-	-	-	◔	◔	-	-	-	-	-	-	-	-	-	-	-
4614. Dogs made to squeal	◔	-	◔	-	-	-	-	-	-	-	-	-	-	-	-	-
4615. Stick burned; old men walk in circle with it.											+	-	+	+	+	-
4616. Thunder talked, prayed to; told to depart	-	+	+	◔	+	-	◔	◔	◔	◔	+	+	+	-	+	-
Lightning																
4617. Power, weapon of Thunder person	+	+	-	+	+	-	-	+	-	-	-	-	(-)	-	-	.
4618. From mouth, hand of Thunder person	-	-	-		◔	◔	.	-	-	-	-	-	+	-	-	.
4619. From claws of Thunder or Lightning Bird	-	-	-	-	-	-	-	+	-	+	-	-	-	-	-	.
4620. Takes shape of raccoon	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	.
4621. Feared	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+
4622. Crawl under burnt trees or log	+	-	-	-	-	-	-	+	+	+	-	+	-	+	+	-
4623. Run to open spot	-	+	-	-	+	-	-	+	-	-	-	-	-	-	-	+
4624. Jump into water	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-
4625. Cover head	◔										-	◔	◔	◔	◔	◔
4626. Talk to lightning	+	+	+	+	+	-	+	-	+	+	+	+	-	+	-	.
4627. Hold up raccoon skin	-	-	-	+	+	-	-	-	-	-	-	-	-	-	-	.
4628. Keep quiet											-	-	+	+	+	.
Whirlwind																
4629. Evil associated with whirlwind	+	+	+	+	+	◔	+	+	+	+	+	+	+	+	+	+
4630. In fall especially												+	+	+	+	-
4631. Is dead shaman's dust	-	+	+	◔	+	-	-	-	-	-	-	-	(-)	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
821 4632. Contains poison or doctor's pain inside it	+	+	•+	–	–	–	–	–	–	–	+	+	–	.		–
4633. Contains spirit (or person?) inside it	–	–	–	–	+	–	–	+	•+	+	–	–	•+	.	+	•+
4634. Malignant activities of whirlwind	+	+	+	+	+	–	+	+	+	+	+	+	+	.	+	+
4635. Sickens persons with bad dreams	+	•+	•+		+	–	•+	•+	•+	•+	+	+	•+	.	+	+
4636. Puts "pain" in person	+	+	+	–							+	+	–	.	–	–
4637. Catches person's shadow or spirit	–	+	–		+	–	+	+	–	+	+	+	–	.	–	–
4638. Causes person to have accident, die	–	+	+	+	–	–	–	+	–	–	–	–	+	.	–	–
4639. Gives power for doctoring, occasionally	–	+			•+	+	–	+	+	+	+	+	–	.	–	–
4640. Precautions against whirlwind	+	+	+	+	+	–	+	+	+	+	+	+	+	.	+	+
4641. Try to hide from, dodge it	+	+	+	–	+	–	–	–	–	–	+	+	+	.	+	+
4642. Throw dirt, water at it	–	+	+		•+	–	–	+	+	+	–	–	•+	•+	•+	–
4643. Talk to it, informally	–	+	+	+	+	–	+	+	+	+	+	+	–	+	.	+
4644. Smoke when talking to it	–	+	+					+	+	+	+	+	–	+	–	–
4645. Clap hands, stomp feet	–	+	+								–	–	–	.	.	–
4646. Smoke victim of whirlwind													+	+	+	–
4646a. Mourners who dream of whirlwind doctored	–	+	–				+•	+	+	+	–	–	–	.	.	–
Rain and Storms																
4647. Nonshamanistic beliefs concerning rain	.	.	.	+	+	+	+	+	–	+	+	+	+		+	+
4648. Rolling rocks down hill causes rain				+	+	–	+	–	•–	–	–	–	–		–	–
4649. Shouting in mountains causes rain	–	–	–	+	+	–	+	+	–	–	–	+	(+)		–	–
4650. Sprinkles a little after funeral naturally	+	+	.		+	+	+									
4651. Nonshamanistic measures for stopping rain	–	+	–	–	–	–	–	–	–	+	+	+	+		+	+
4652. Pinch dog's ear	–	–	•–	–	–	–	–	–	–	–	–	+	–	–	+	–
4653. Old men wave lighted brands	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
4654. Flies and yellow jackets burnt	–	–	–	–	–	–	–	–	–	–	–	+	–	–	–	–
Beliefs Concerning Spirits, Ghosts																
Characteristics of Ghost or Spirit																
775 4655. Visible to anyone	+	+	•–	•–	•–	+	+	+	+	+	–	+	–	+	+	+
4656. Resembles person	–	+	–	–	+	+	+	+	+	•+	–	+	–	+	+	+
4657. Resembles skeleton, shadow, fog, or cloud	•+	–	–	–	–	–	•+	–	–	–	–	–	–	–	–	–
4658. Audible to anyone	+	+	–	–	+	+	+	+	+	+	–	+	+	+	+	+
[756] 4659. Shamans chiefly	–	–	–	–	+	+	–	+	–	–	–	–	–	–	–	–
4660. Wails, whistles	–	–	–	–						+	–	+	+	+	–	+
Activities of Ghosts or Spirits																
4661. Leaves body shortly before death	–	–	•–	•–			+	–	+	+	–	–	–	–	–	–
4662. Leaves body immediately after death	+	–	–	–	+	+	–	–	–	–	+	+	+	+	+	+
o4663. Leaves grave, pyre ... days after death	–	–	–	–	–	–	–	3	28	•5	–	–	•3	4	4	–
4664. Leaves pyre night of cremation	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–
4665. Turns back once after leaving body													–	–	–	–
4666. Retraces steps person has taken when alive											+	.	–	+	–	–
4667. Departs toward distant place	+	+	–	+	+	–	+	+	+	+	+	+	+	–	+	–
4668. Toward west	•+	+	+	•+	+	–	+	+	+	+	+	.	+	+	+	+
4669. To assembly house in mountains, sky									•+				–	+	.	–
4670. Up to sky	+	+	+	+	+	–	.	+	+	+	–	+	–	•+	•+	•+
4671. Along Milky Way	+	+	+	+	+	–	–	+	+	+	–	+	–	–	–	.
4672. Across water, river	+	+	–	–	+	–	–	–	–	+	–	–	+	+	+	–
4673. On bridge													+	+	+	–
4674. If get dizzy crossing, turn into coyote													+	+	+	–

	K1	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	NV
o4836. Number	2	-	1	-	-				1	1	1	2	-		-	-
4836a. Indefinite; many	-	+	-	+	+				-	-	-	-	-		-	-
4837. Kept outside shaman's body	+	+	-	-	+	+	+	-	-	-	+	+	-		-	-
4838. Kept inside shaman's body	-	-	◔	◔	-	-	-	◔	◔	◔	-	-	-		-	-
4839. Novice acquires guardian spirit helper from natural phenomena, fauna	◔	◔	◔	◔	◔	◔	◔	+	+	+	+	+	+		-	+
4840. Sun	-	+	-	+	+	+	+	-	+	+	+	+	+		-	+
4841. Moon	-	+	-	+	+	+	+	-	+	+	+	+	+		-	-
4842. Wind		+	-	+	+	+	+	-	+	+	+	+	-		-	-
4843. Thunder	+	+	-	+	+	+	+	-	+	+	+	+	-		-	-
4844. Lightning								+	+	+	-	+	-		-	-
4845. Fire		+	-	+		+	+	-	+	+	-	+	-		-	-
4846. Animals, all kinds	+	+	-	◔	+	+	+	◔	-	+	+	-	-		-	-
4847. Coyote mainly	-	-	+	+							+	+	-		-	-
4848. Wolf, only or mainly	-	-	-	+				+	+	-	-	-	-		-	-
4849. Birds	+	+	-	+	+	+	+	+	+	+	+	+	+		-	(+)
4850. Eagle				+	+		+	-	-	+	+	+	-		-	-
4851. Chicken hawk	+	+	-	+	+		+	-	-	+	+	+	-		-	-
4852. Small birds								+	+	-	+	+	-		-	◔
4853. Reptiles	+	+	-	◔	+	+	+	+	-	+	+	-	-		-	-
4854. Fish	+	+	-	+	-	+	+	-	+	+	-	+	-		-	-
4855. Frog	+	+	-	+	+	+	+	-	-	+	+	-	-		-	-
4856. Favorite, best power	-	+	-	+	-	+	◔	-	-	-	-	-	-		-	-
4857. Insects								+	-	+	+	-	-		-	-
4858. Ghosts or spirits	+	+	-	-	+	+	-	+	+	+	+	+	-		-	-
4859. Doctor gets power from several guardian spirits, successively	+	+	-		+	+	+	-	+	+	+	(+)	-		-	-
4860. After power from "pain" acquired											+	(+)	-		-	-
4861. Guardian spirits communicate with novice	+	+	+	+	+	+	+	+	+	+	+	+	+		-	+
4862. Are visible to novice	-	-	-	-	+	+	+	-	+	+	+	+	+		-	+
4863. Are audible	+	+	+	+	+	+	+	+	+	+	+	+	+		-	+
4864. Can be felt	-	-	-	-	-	-	-	-	-	-	+	+	-		-	-
4865. Give song	+	+	+	+	+	+	+	+	+	+	+	+	+		-	+
4866. Novice, in training sings by himself	-	-	-	-	-	-	-	-	-	-	+	+	+		-	-
4867. Give paint		+	-	-	-	-		+	+	+	-	+	-		-	-
4868. Give dance		-	-	-	-	-	-	-	-	+	+	-	-		-	-
4869. Instruct as to paraphernalia, curing methods	-	+	+	+	+	+	+	-	-	+	+	+	+		-	+
4870. Novice acquires feathers, feather flags	-	◔	◔	◔	◔	+	+	-	◔	+	+	+	-		-	-
4871. Must be kept outside house		+	+	+	◔	+	+	-	+	+	+	+	-		-	-
4872. Kept in hollow tree when not in use		-	+	+	◔	+	+	-	+	+	+	-	-		-	-
4873. Novice keeps fact he has power secret	-	-	-	-	◔	+	+	-	-	-	-	-	-		+	+
Sucking Doctors: Doctor-Making Rites																
4874. Doctor-making rites for sucking doctors	+	+	◔	◔	+	+	-	+	+	+	+	+	+			
o4874a. Rites last ... days and nights	(1)	-	-	-	1	-	-	1	-	-	-	-	2		4	-
†4875. For ... nights	+	5	3	5	-	-	-	+	1	1	1	1	+		+	-
4876. Novices assisted by older shamans	+	+	-	-	+	+	-	+	+	+	+	+	+		+	-
4877. Doctor dance	+	+	+	+	+	(+)	-	+	+	+	-	-	◔		(+)	-
4878. Held irregularly	-	-	+	-	-	-	-	+	+	+	-	-	-		(+)	-
4878a. Held immediately before, after vision attained	-	-	◔	◔	+	+	+	◔	◔	◔	-	-	-		-	-
4879. After specified objects collected	-	-	◔	◔	-	(+)	-	-	-	-	-	-	-		-	-
†4880. Repeated yearly for ... yrs.	-	-	3	5	-	-	-	-	-	-	-	-	-		-	-
4881. Given in winter only	+	+	-	◔	-	◔	-	-	-	-	-	-	-		-	-

[756] [821] [825] [775] 775 756 756 756 535

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
5071. Burned at owner's death	–	–	–	–	–	+	–	–	–	–	–	–	–		–	–
5072. Diagnosis by singing, rubbing patient	–	–	+		–	+	–	+	–	–	–	+	+		–	–
5073. Singing, rubbing to cure patient	–	–	+		–	+	–	+	–	–	–	+	+		–	–
5074. Brushes patient	–	–	+		–	–	–	–	–	–	–	–	–		–	–
5075. Sprinkles water from feather on patient	–	–	–		–	–	–	–	–	–	–	+	–		–	–
5076. Sucks patient	–	–	–		–	+	–	–	–	–	–	–	–		–	–
5077. Sprays water from mouth on patient.	–	–	+	–	–	+	–	+	–	–	+	+	–		–	–
5078. Can foretell future events											+	+	+		–	–
5079. Performs in round house, at night											+	+	•,	•,	–	–
5080. Spirit comes and sings in dark													+	+	–	–
Soul-Loss Doctors																
5081. Soul loss doctors recognized	–	–	–	–	+	+	•,	+	+	+	–	+	+		–	–
5081a. Men	–	–	–	–	+	+	+	+	+	+	–	+	+		–	–
5082. Women	–	–	–	–	–	+	+	+	+	–	–	–	–		–	–
5083. Is also sucking doctor	–	–	–	–	+	+	–	+	+	+	–	+	+		–	–
5084. Inherit power	–	–	–	–	.	+	+	+	+	+	–	+	+		–	–
5085. Power through vision, dream	–	–	–	–	+	+	+	+	+	+	–	+	+		–	–
5086. Instructed by older shaman, or in dance	–	–	–	–	+	+	+	+	+	+	–	+	+		–	–
5087. Shaman sucks on head, neck	–	–	–	–	+	+	–	+	–	–	–	+	D		–	–
5088. Shaman sends own soul after lost one	–	–	–	–	•,	–	–	–	–	–	–	–	D		–	–
5089. Shaman sends guardian spirit to catch soul	–	–	–	–	–	+	+	–	–	–	–	–	D		–	–
5090. Shaman goes outside to coax soul back	–	–	–	–	.	+	+	•,	•,	+	–	•,	.		–	–
5091. Sings	–	–	–	–	+	+	+	+	+	+	–	+	+		–	–
5092. Dances	–	–	–	–	+	+	+	+	+	+	–	+	–		–	–
5093. Has ... assistants	–	–	–	–	2	–	2	1	1	1	–	1	–		–	–
5094. Outside speaker	–	–	–	–	+	–	+	+	+	+	–	–	–		–	–
5095. Interpreter	–	–	–	–	+	–	+	+	+	+	–	+	–		–	–
5096. Spectators sing in house	–	–	–	–	–	+	+	+	+	+	–	+	–		–	–
5097. Beat time with 1-2 sticks	–	–	–	–			–	+	+	+	–	–	–		–	–
5098. Doctor uses cocoon rattle	–	–	–	–	+	–	–	–	–	–	–	+	+		–	–
5099. Doctor uses bone "bull-roarer"	–	–	–	–		–	–	–	–	–	–	–	–		–	–
5100. Soul returns through fontanelle	–	–	–	–	–	–	.			+	–	–	D		–	–
Weather Shamans																
5100a. Weather shamans recognized	+	+	–	+	+	+	+	•,	+	+	+	+	–		–	–
5101. Men mostly	+	+	–	+	–	+	–	–	+	+	–	–	–		–	–
5102. Both sexes	–	–	–	–	–	–	–	–	–	–	–	–	–		–	–
5103. Specialized profession	–	–	–	•,	–	–	+	–	–	–	–	–	–		–	–
5104. Weather shaman may also be curing shaman	+	+	–	•,	–	+	–	–	+	+	+	+	–		–	–
5105. Office inherited	–	–	–	–	–	–	–	–	–	–	+	+	–		–	–
5106. Knowledge acquired by instruction	–	–	–	+	–	+	–	–	–	–	–	+	–		–	–
5107. Supernatural experience required	+	+	–	–	.	+	–	–	+	+	+	+	–		–	–
5108. Make rain by formula, song	+	+	–	–	–	+	–	–	+	+	+	+	–		–	–
5109. Sing with spectators	–	–	–	–	+	–	+	–	+	+	–	+	–		–	–
5110. Smoke pipe				–	+	–	+	–	+	+	+	+	–		–	–
5111. Motion with hands, 4 directions											+	+	–		–	–
5112. Contortions or dancing	–	–	–	–	–	+	+	–	–	+	–	+	–		–	–
5113. Can make fog, high winds	+	+	–	–	+	+	+	–	+	+	+	+	–		–	–
5114. Make rain to remove snow	+	+	–	–	–	+	+	–	–	+	+	+	–		–	–
5115. Can make rain stop	–	+	–	–	–	+	–	–	•,	+	+	+	–		–	–
5116. Performs whenever need arises	+	+	–	–	+	+	+	–	+	–	+	+	–		–	–
5117. Paid for performance	–	–	–	•,	–	+	2,	–	–	–	–	(3)	–		–	–
5118. Bets made on outcome of	+	+	–	–	–	–	–	–	–	–	–	–	–		–	–
5119. Rain doctors, competing, test powers										•,	–	–	–		–	–
5120. When doctor cries, rain will ensue	–	–	–	+	–	+	+	–	–	–	–	+	+		–	–
5121. At funeral	–	–	–	+	–	+	+	–	–	–	–	–	–		–	–
5122. Thunders when doctor dies	•,	•,	.					+	+	+	+	+	+		–	–

764 tings hidden in woods. Mutilations: scratching soon after death; finger amputation. Sacrifice of relatives. Widow pays parents-in-law before eating. Mourner pays to waive taboos. Taboos laid on community: boat travel stopped for ... days; offender pays mourners. Name taboo for ... months; until mourning ceremony; change name at death of namesake. Deerskin dance, Jump dance
765 taboo for ... days. Mourning ceremony.--Family mourning ceremony: fixed number of days after death; mourners washed; ceremony removes meat taboo only. Group mourning ceremony: held for prominent persons only; warriors only; spring only; summer only. Other tribes invited; loans by mourners; given under flat shade; fence and flat shade. Dance inside structure, in open; center pole. Formal seating allotments. Professional performers. Images made by another tribe; some burnt; given to individuals, to visiting tribes only, given irrespective of tribe, to performers only; images thrown to crowd. Offerings put in hut, hole; single stationary pole for all offerings. Sham battle. Everyone in tribe washed; mourners only washed. Post-washing activities: dancing; eagle sacrifice.

KNOWLEDGE AND BELIEFS

Counting, Calendar, Directions

802 Counting.--Count with twigs between fingers. Beads over rod for messages; as calendar. Stick
805 mat for messages. Calendar.--Numeral names for months; 2-solstice calendar. Months recorded on sticks. Charcoal marks inside house for month record.

Therapeutic Knowledge and Beliefs

75 Herb doctoring: knowledge purchased from older person; doctor sings or dances; doctor employs assistant.

Beliefs Concerning Natural Phenomena

821 Cosmography: world a person, tree, animal; multiple heavens. Sun and moon: sun an animal; moon an animal; figure in moon coyote, dog, river. New moon: children have hair cut, dance. Eclipses: any bird, condor, blue jay, bug, coyote, puma, raccoon, gopher, rattlesnake eating sun or moon; moon's husband lying on her; coyote's tail in front of; condor in front of sun, moon. At eclipse strike plank or canoe; hold raccoon skin on stick; men go to woods or mountains to make medicine; turn vessels over; throw out food, turn over canoe. Falling stars: explained as stars wanting to change place; stars dead man's eyes. Milky Way: is dust from running animals, birds, elk, deer, mountain sheep, bear, frog, prairie falcon, ducks, snakes;

821 is fire from dove, fire for driving rabbits; is pinole or piñon road, frame or back bone of sky. Rainbow: is man's penis, coyote's penis, childbirth sign; sign of dry weather, bad luck for hunting or fishing; get weak eyes from staring at. Thunder: is female, woman and 2 sons, coyote; noise explained as 2 fawns hiding in intercourse, hummingbird, eagle playing shinny, dancing, sliding on snow, sticks being beaten together, tules being broken, basket being rolled; food or water thrown out, food or water covered. Lightning: from mouth, eyes of Thunder person; from waving of ribbon, drilling, rubbing sticks, striking stones together; is fire from burning tules, birds flying fast; food, water thrown out, covered; dogs made to squeal. Whirlwind: war associated with, snake in it, wind playing; caused by charmstone; spit at to stop, offer beads to, point at, strike or pierce it with weapon; formula and bathing.

Beliefs Concerning Spirits, Ghosts

775 Spirit goes to definite underworld; to island; crosses water with boatman; rich and poor different destinations; warriors go to special heaven. Hang hopper basket, grass snare, bay leaves in door to keep away ghost.

ASPECTS OF RELIGION

Vision Quest

787 824 Jimsonweed (Datura) root drunk to obtain vision, by group or individuals. Ant-fortitude ordeal; group or individuals swallow ants, to obtain vision.

Shamanism

756 Sucking doctors: women only; women can sicken only. Doctor-making rite held in circular brush enclosure; patient brought in for novice to cure; novice enters sweat house via exit hole, enters head first down ladder. Curing: shaman uses beads on stick, quartz crystals; brushes or fans away disease with skin; rubs Datura (jimsonweed) on eyes, drinks Datura; doctor or assistant uses deer-hoof rattle, split-stick clapper, flute. Doctor cuts before sucking; disease object sucked out through pipe. Doctor paid by installments throughout night. Sucking doctors: in competition, "bullets" shot; assistants for each contestant, performers paid; contests held at mourning ceremony only. Singing shamans: outfit bundle inherited, bought; shaman uses quartz crystals, portable mortar, charmstone; shaman dies if he loses outfit. Soul-loss doctor: is also singing shaman; uses deer-hoof rattle, split-stick clapper; mostly women. Soul recovered by snaring in noose, by refrightening patient. Weather shamans: make rain with aid of black rock, crystal,

000 given in dream, but informant did not see plant itself, and so she has not been able to locate any living specimens of it yet.

4496. NS: Informant's mother's mother's mother's father a shaman; he taught informant's mother's mother "many herb medicines. But my grandmother wouldn't tell anyone, not even her own grandchildren, about the herbs she used. We asked her to, and offered to pay her, but she wouldn't do it." (If taboo of any specific variety existed in regard to this, informant knew nothing of it.)

4497. MV: Older people only dig up medicinal plants; "they pray to the plant, and no woman who is menstruating can follow them when they were doing this."

4499. MV: Essential.

4510. SW: Shaman treats toothache; doctors patient and removes worm, which "lives in jaw all the time, sometimes eats tooth and thus causes toothache." WT: Small red worm eating tooth. "But hardly ever had toothache, because didn't eat sweets or hot food to rot their teeth." NS: "No toothache, because don't eat sweets or hot food."

4511. AW: Toothache caused by small spider-like bug, "just having fun in tooth; if it wanted to it could eat person's heart, and kill person." Special doctor for curing toothache.

Beliefs Concerning Natural Phenomena

Cosmogony; sun and moon; new moon.--

4514. SW: All animals, except deer, persons. In mythical age, as now, deer was hunted. SE, At dubious concerning whether deer person during mythical age; all other groups asserted deer was person at this time.

4516. WT: Previous to flood "there was a fire; everything burned, trees, even water... [Later] an old woman (big bullfrog) made a big basket, and put in it 2 of each tribe of Indians, also all [species of] plants and shrubs. People laughed at her, but it flooded; then she and her basket rose up and up. She laughed then and said, "ohohoho," as bullfrogs do today. It flooded for 3 years."

4518. AW: Sun (ɓol) once "a big chief, when he lived on earth; then a giant man helped Sun, and put him far up in sky when Sun was tired of people bothering him. Sun has wife, who lives in sweat house; she's bright [shines], but never seen."

4519. MF: Sun a woman, travels in daytime.

4520. AW: "People never said anything much about Moon (niɓoli); just talked of Sun." See however notes 4528, 4546. MF: Moon a man, never afraid to travel in night time.

[821]

4523. Kl, Mo, SE: Wife of moon. MF: Husband of moon.

4527. NS: Large oak tree, from which dead obtain their food.

4528. Mo: Frog protects Sun, Moon (both of

000 these latter are male beings), so that Bear will not be able to eat either of them. At: Frog fought Moon, swallowed Moon; next time Moon swallowed Frog, so Frog is now in center of Moon. When Moon and Frog fought, Moon was not round but always crescent shaped. AW: "Frog swallowed Moon first; his mouth was all busted; so Moon said, 'I'll show you how to swallow,' and then swallowed Frog." WS: Figure in moon that of Frog, weaving basket.

4529. NS: "Sun, Moon, Coyote, and Lizard ("grandfathers") were chiefs. Sun, Moon, and Lizard wanted people to die for 4 days and then return to life; Coyote wanted people to have a "big time," cry, and blacken their faces [for dead, who would die permanently]. Coyote had a beautiful daughter who never did anything; people waited on her. Somebody broke a twig off a tree and the twig turned into rattlesnake; Coyote's daughter went down to the spring to get water for someone, and rattlesnake bit her and she died. Then Sun and Moon told Coyote, "Now you can have your big time; we're leaving." So they went up to the sky. When the moon wanes, it does 4 days and then comes back; the Indians believe that if Coyote hadn't wished what he did, people too would have died for 4 days only, and then have been reborn again."

4530. NS: At each new moon, prepare small supper (kaipe) and if there is any other family living close by, invite them to come and eat with celebrants. Important, year-round observance.

4532. MM: All go outside to view moon, to see (from position of horns) whether or not storms can be expected.

[821] 4533. Kl: In fall also. SW: Once yearly, in spring, all go outside to view, address moon; say, "We're glad to see you; we'll see you again, the next time you come (year from that time)."

[821] 4534. Kl: Tell moon they are hungry. NF: People ask moon that they be like it, and never die. Break stick and throw it away, giving it to moon.

4536. SE: Men, women pull up clothes, bend over and expose anus, sing "Maggots come out." This practice denied for Kl, Mo, MV.

4538. WT, WM, WS: Du Bois, Wintu, p. 87, reports food offered to moon at every new moon by headman of village among WT only. This feast, to which near-by villages are sometimes invited, has to be entirely consumed. Du Bois notes that new-moon ceremony is lacking "among most of Wintu."

4539. SW: "Children can't look at moon; if person sees man across the moon, he will die." At: Also, young babies held up on cradle each new moon, and lighted torch waved near both sides of basket; these babies will never be "mean."

4546. AW: Children run out toward hills, hold up hands and say, "Grandmother, look at me, I'm growing," when they get up into mountains; then return home, running.

4554. AE: Sign headman will die.

4557. Face will become paralyzed, "crooked, like new moon."

000 Eclipses; star lore.--

4558. SW: Solar eclipses only; "don't know anything about lunar eclipses."

4559. NF: New sun (woman) coming out.

4568. Mo: Tell Frog to doctor moon.

4569. AW: Old women only go out and chant to sun or moon during eclipse; "tell sun's, moon's own dog not to eat him."

4570. Bitches only.

4573. WM, WS: Cover food because sun is going to bleed.

4574. WS, MM: So they cannot see eclipse.

4575. SE: People afraid they are going to freeze to death. MM, NS: Build fire.

4577. SE, AW, MM: Sign of war. WS: Sign of bad weather.

4578. If large stars fall. Mo, SE, NF, MM, NS: Sign man living in direction star falls has died, or will die. AW: Sign of earthquake; denied for all other groups except SW, At. NF: Falling stars (sa·to) are "just like turkeys, coming down from sky to spring to drink, their head 1 way, tail the other. Come down into ground, just like sun; then they're gone. Sign of lots of sickness. If 2 large stars come down, sign of war starting."

[78 7
82 1]

4579. If small stars fall.

4585. Kl, Mo: White river. Kl: Canes grow on both sides of river, which forks near one end. MM: Creek.

4587. WS, NF, NS: If boys 6-7 look at it during any time of year, will give them bad luck for hunting later.

4588. NF, NS: All girls; would give them bad luck; spirit would frighten them in night. Cf. Voegelin, Tubatulabal, p. 58, people forbidden to count stars.

[821
763]

4589. Kl, Mo, At, AW: Sign of death of adult. SE: "When catches up to moon, sign world will end." SW: "Moon is listening [to star]; therefore someone is saying evil things about person, or will make trouble for person." At: "If star to left of moon, someone near by will die; if to right, person far off. AW: If star very close to moon, death will occur soon. WM: Sign of cold weather.

Rainbow.--

4591. Mo, AW, AE: See note 4592. WM: Sign suckers (fish) calling clouds to make it rain, because girl just after she has had first menstruation is walking close to river or spring "where she ought not to go." After clouds leave, rainbow appears. NF, MM, NS: If end of rainbow falls near village, this is sign that girl there has recently menstruated for first time.

4592. Mo, AW, AE: If rainbow close to where girl dancing at puberty dance, unlucky for menstruant. Negatives for this trait obtained from all other groups except SW, At (not inquired into). Mo: If menstruant dreams of rainbow, sign evil spirit is trying to get her. Mo, AW, AE: If rainbow near by when baby is born, mother will be un-

000 4610. AW: See note 4605. Formerly Thunder made noise all time, but in contest between Thunder and Raven, Raven finally told Thunder, "Don't make noise all the time; the only time you can make a noise is when somebody dreams about you, in spring." See note 4612. WT: See note 4600.

4611. WM: Twin boys returning "to see their own baby basket [cradle]; make noise when on earth." See note 4604.

4612. AW: During contest between Thunder and Raven, Thunder decreed that if any woman who is about to be delivered of a child in springtime dreams that she is struck by lightning, she will be killed. See notes 4600, 4610. Informant's wife had dreamt of lightning under these circumstances; her mouth became crooked, but "a doctor was called; he came and kicked the cloud back; he talked to it" and patient recovered. NF: See note 4600.

4613. SW: Hold up raccoon skin and tell Thunder to go away, as there are too many rattlesnakes in vicinity; "go to some other place." At: Any sort of skin including raccoon skin held on stick.

[82 23 1] 4614. K1, SE: Pinch bitch's ear.

4615. Serviceberry stick.

4616. SW, AE, WT: Thunder commanded to go away, especially when people camping out. AE: Tell Thunder couple, "Go that way [naming mountain]; that's where your grandfather and grandmother went." WM: Talk to twin boys, welcome their return. See note 4604. WS: Shaman talks to boys, to make them stop.

4618. At: Lightning issues from mouth of Thunder man, "like a snake." AW: Lightning issues from Thunder's hand, when he raises his arm (wing) to strike.

[82 56 1] 4625. Women, only, cover head. K1, MF, NF, MV: Cover head with willow basket. NM, NS: Cover head with deerskin.

Whirlwind; rain and storms,--

4629. AW: "Don't bother much about whirlwind; they let children run into them for fun; there is no danger."

4631. SW: Does not contain poison, but dead shaman sends his dust, and later person struck will suffer some minor misfortune, such as turning ankle. NF: But see note 5040.

4632. SE: Also, whirlwind rising from ashes of house burnt after death is dangerous; ashes will make person sick.

4633. WM, NF, MV: Whirlwind is spirit of dead person.

4635. Mo, SE, AE, WT, WM, WS, NF: Bad for mourners to dream of, especially. Among Mo, SE, AE, WT, WM, WS if mourners dream thus, it means that whirlwind will take dreamer's spirit. See also element 4646a. SE: Also it is "bad for any man to dream of whirlwind or of butterfly; means he will be burnt up." NF: Also bad for menstruants, women in labor to dream of.

4639. AW: Also, whirlwind may give power to run fast.

[237-B]

such shaman probably had power from clouds, or rain; could also cause rain.

5117. SW: "Down-river they [Karuk] pay a person for making rain; Shasta don't."

5119. WS: First doctor may make rain, second make it snow, in summertime.

[756 824 763] 5122. K1, Mo: Also when shaman is cremated. Mo: Also, once in awhile, at spot where shaman has been cremated, person may see fire; whoever sees this will die.

Rattlesnake shamans; grizzly bear shamans; money finders.--

5123. SW: Recognized, but with qualifications (see note 4853). NF: "When snake sees a doctor (yomim maidü) it lies down and dies; it never chases him. Once in awhile snake bites common man."

5134. AE: "Have to have power from Buzzard to cure rattlesnake bites; Buzzard eats rattlesnake."

5135. SE: Ordinary person can protect self against snake bites by putting crushed haliotis inside moccasin. At: Ordinary persons wear turtle shell suspended from belt, to protect themselves against being bitten by snakes.

5146. SW: Woman goes about to houses in village, doctors small children's moccasins by singing these songs, so children will not be bitten by rattlesnakes. Denied for SE.

5149. WS: Large snake emerges first, when songs sung; "he's the boss snake"; after snakes are talked to, this large snake is first to return to hole. Shaman not paid to do this.

5151a. Among all groups, bear shamans always impersonate grizzly bear (Ursus horribilus), never black or brown bear (Ursus americanus).

5160. MM: If man bitten by grizzly, shaman summoned; latter takes patient short distance away from camp and builds small fire; then shaman sings and digs up acorns, roots, ant eggs and puts them in small piles--these disappear at once. Shaman then sucks out blood and bear teeth from patient.

5163. WT, NS: Belief strong that shaman really turns into bear, does not merely simulate bear.

5170. AW: Spirit from yellow jacket, fly, coyote. AE: Spirit from (Indian) dog.

Witchcraft

Black magic.--

5183. NS: Love medicine lacking, but have belief that, if person carries seeds of a certain plant which grows in old graveyard, this person will have good luck. Must be careful when carrying these seeds not to go in front of people, children especially; seeds will make child, or even adult, faint.

5184. WS: For revenge, jilted suitor gets piece of girl's hair, talks to it and puts it in an evil sacred spot (saugl); "if he doesn't know how to do this right, girl will die in 2 days.

[247-A]

842 [p. 340A]
hopes to have many sons, but the inevitable is accepted philosophically.

843 The sex of the child is not entirely left to chance, for certain traditional precautions are taken. A man does not cut wood while his wife is pregnant lest she have a girl. He may also hang a tiny bow and arrow in his house to assure the birth of a boy. If a girl is born, the opposite sex may be assured for the next child by turning over the afterbirth.

844 The arrival of the first child is of special significance. It is said that at this time [821] there will be strong winds and thunder.[2] This [787] is also a propitious time for a man to seek supernatural power in the mountains. In spite [593] of the great importance attached to the birth of the first child there is nothing to indicate that he will be shown any favoritism. On the contrary, he will probably learn adult activities at an earlier age than his younger siblings and will be expected to assume a certain amount of responsibility in caring for younger children in the family.

At delivery, a soft pad is arranged to receive the child.[3] The umbilical cord is tied with the mother's hair and cut with an obsidian knife. The cord is buried when it drops off, or sometimes kept and wrapped in a piece of buckskin to be worn around the child's neck for luck. The navel is anointed with squirrel grease to hasten healing. As a general rule the afterbirth is disposed of at once by burial. Occasionally a woman throws the afterbirth away carelessly because she wishes to prevent future pregnancies.

846 The newborn baby is sponged off immediately with water, and the face and body are massaged and molded for the first time to conform to Klamath standards of beauty. He is kept beside the mother in the birth lodge during the four or five days of her seclusion. Once each day during this period the child is held over the heated rocks on which the mother lies, to insure his future health.

The infant is put to the breast a few hours after birth. The mother's nipples are squeezed and a hair worked around in them to start the 853 flow of milk. Thereafter the child is nursed whenever he cries. If the mother is unable to nurse her child, a wet nurse is called--generally a relative, but apparently any neighbor woman will do.

852 In many families presents are brought to the newborn child. A boy receives a tiny bow and arrow or small quiver, a girl a small digging stick or basket. These gifts are later hung from the hood of the child's cradleboard. As the presents are brought, a prayer or blessing is said "to encourage the child." Over a

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[2] Spier (1930), p. 55. None of our informants mentioned this.

[14]

[3] The practices surrounding pregnancy, birth, and the care of the mother are described in detail by Spier, pp. 55 ff., and Voegelin (1942), elements 3007-3262.

858 765 Children have little knowledge of death, but they observe certain mourning taboos on the decease of a parent. The restrictions on children are not as many or as strict as those for adults.[39] Children have their hair cut and pitch put on their faces for a year in observance of mourning. The child is told to play alone for awhile and not laugh or sing. That these regulations are sometimes onerous is indicated by the statement of an informant whose father died when she was about seven.

> I had my hair cut short. I used to wear pretty beads and little rattles in my pigtails, but I couldn't when my hair was short. When it grew out a little, I got my girl friend to braid it for me and put a rattle in it. My mother caught me and was awfully angry. I knew I was doing something wrong, but I just wanted to have fun.

Children do not end the mourning period with a purificatory sweatbath such as adults take. In fact, children are not allowed near the three mourners' sweat-lodges which are surrounded with spirits that are dangerous to young people. A child who disobeys and plays near the lodges will lose his wife or first child when he grows up.

821 869 Through the period of early childhood the individual gradually acquires a knowledge of objects beyond his immediate home environment. There is an effort on the part of many parents and grandparents to instruct the children, who are sometimes taken out at night to see the moon, stars, and planets. They are told that the Milky Way is a river that divides the sky, the Pleiades are children, and the stars of the Big Dipper are brothers. There are names for, and stories about, many constellations. Mothers take their children out to talk to the moon at each new moon. The mother instructs the children to be quiet and listen as she repeats a prayer which varies in length and content according to individual desires and feelings.

Many natural phenomena are considered dangerous, and young children learn to fear such features as thunder, lightning, and the rainbow. They are warned to run home and hide during an electrical storm and never to point at the rainbow lest the finger drop off.

857 Toward the end of his early childhood the individual begins to assume real responsibilities within his family. Till the age of six or seven the child is free to run and play much as he pleases, so long as he obeys instructions not to fight and not to wander away from camp. He has taken no part in the work of his elders. But now he begins to help with a few simple chores.

The first tasks a child performs may be little more than occasionally bringing home a few pieces of firewood or getting a bucket of

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[39] Adult death and mourning customs are described in Spier, pp. 71-76, and Voegelin, elements 4019-4415.

5: Barrett E-5 (1907) 1910
NR10 Klamath NR10
Modoc NS17

of the juniper (pl. 16, fig. 1). More or less globose or flatly cylindrical rigid baskets are used for general storage purposes. A seed-beater used in harvesting the seeds of grasses and flowering plants, and a fish trap of special form (pl. 19, fig. 1) are also made of rigid willow stems. Dilapidated willow burden baskets are used in warding off the effects of thunder. Such a basket is placed on top of a high pole set near a dwelling in order that no bad effects may come from the rumbling thunder overhead.

FIRE-MAKING.

The fire-making apparatus used by the people of this region is the usual drill, the upright twirler being made of an ordinary stick with a piece of very dry willow root bound at its end instead of a single piece of wood as in most regions. This piece of willow root twirled in a base block of cedar soon creates sufficient heat to generate the fire. The twirler must always be carried so as to keep it very dry, but the cedar base block needs no special care. In fact the canoe paddle, which is always made of cedar, may be used as a base block. A cup for fire-making is cut at a point either near the end of the handle or near the junction of the blade and handle and just above the line where the paddle is dipped into the water. The paddler, therefore, always has the base block to his fire drill with him. Connected with fire is the torch made of tightly bound dry sage-brush bark (pl. 22, fig. 1), which is employed whenever a portable light is needed.

MISCELLANEOUS.

The people of this region, particularly the older people, are noticeable for the deformation of their heads. The head is flattened usually from directly above the eyebrows, for some distance back, in some cases even to the very top of the head. The back of the head also is flattened and in extreme cases the front and back flattening meet to form a sharp peak at the top of the head. This flattening was done while the child was in the cradle. For a short time after birth the infant was lashed into a soft tule cradle. After some days the child was placed in a cradle such as that shown in pl. 14, fig. 3, made of more rigid materials. In order to keep the head from bobbing about as the mother

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

773 noontime, would alone suffice to show that he represents the *sun*, the most
776 potent, we may say unique factor in giving life, nourishment, and health
772 to living organisms, the most important of the sky-gods, and the great center of myth production among all nations of the world. In one of the Modoc myths it is stated that "at the call of the morning star K'músh sprang from the ashes (of the fiery sky or aurora) as hale and as bright as ever, and so will he continue to live as long as the (solar) disk and the morning star shall last, for the morning star is the 'medicine' (múluash?) of the disk." In other myths he appears in the form of the golden or bright *Disk*, inhabiting the higher mountain ridges and becoming the suitor of females afterwards deified. Thus, like Hor, Rā, and Atum, he appears sometimes as the morning sun, at other times as the noonday and evening sun, and in the myths referring to weather he is either the summer or the winter sun. The burning pipe which Aíshish's son takes from his grandfather and destroys in the camp-fire represents the sun setting in a glowing red evening sky. As the summer sun with his gigantic power he brings on a conflagration of the world and as a clóud-gatherer he causes an inundation. In the warm season he appears wrapt up in haze and fogs, which the myth in its imagery represents as "a smoky camp-fire," almost impenetrable to the sun-rays: "his arrows fall to the ground before they reach the mark."* To typify his sagacity and omniscience, K'múkamtch appears under the symbolic mask of a quadruped, the *pine-marten* or Skē'l, in Modoc Tchkē'l, which changes its black winter fur to a brown coating in the hot months of the year, and thereby became a sort of portent to the Indian. Similar changes occur with all the fur animals, but with the marten the difference in the color appears to be greater than with others. Şkē'l sends his brother Tcháshgai, or *Weasel*, to obtain one-eyed women for both, these being sun and moon, which the Eskimos also represent as one-eyed, deified persons.† The North wind, which is blowing in alternation with the South
821 wind, is attacked and killed by Skē'l. Here Skē'l represents the sun of the summer months, for the summer's heat defeats the cold blasts of the wintry

113

* Texts, pp. 99, 4 (shláyaks ak), and 5.

† Cf. the Maidu myth of Kodo-Yampē in Stephen Powers's "California Tribes;" Contributions to North American Ethnology, III, 293.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

773 and equinoctial seasons; when he places the North wind's hat upon his head
776 he puts an end to the noise of the Thunder brothers and then represents
772 the wintry sun.

[821] The attitude which K'múkamtch observes toward his son Aíshish will be spoken of under the next heading. It is necessary to add that the former's position is by no means restricted to that of a solar deity; several of his attributes make him also a god of the sky, or at least of the clouds, for clouds and the weather's changes are due to the sun's agency. When the sun is environed by lamb-clouds, or a mottled sky, this is figuratively expressed by: "K'múkamtch has taken the beaded garments of Aíshish and
[821] dressed himself in them." A peculiar red smoke or haze appearing in the northwestern or western sky, shnúish, announces his arrival; he is also recognizable by his bulky posteriors, or, as the Modocs say of him: "K'múkamtch múnish kutúlish gítko." By this they evidently refer to the white and heavy, mountain-shaped summer clouds.

Greek mythology depicts the fecundation of the earth by rain showers and thunder storms as the illicit amours of the sky-god Zeus with the wives and daughters of mortal men. Exactly in the same manner K'múkamtch, as sky-god, seeks to approach illicitly the numerous wives of Aíshish, of whom the majority refuse him, though he has by some stratagem previously removed their husband from the scene.

776 In the aboriginal mind the creation of organisms, vegetal and animal,
773 seems to be in connection with the fecundation of the earth, whereas the creation of the earth, world, or universe implies an act entirely different. All the names of Klamath localities are said to come from K'múkamtch. The manner in which he created plants and animals was, as we are told in one Modoc myth, by *thinking* and by *wishing*, this probably implying that after forming an idea of some creature he made that idea a reality by the strong energy of his will. Many creatures, especially birds and quadrupeds—even men—the myths tell us, were brought forth by him in this manner. The moral qualities ascribed to this deity are in keeping with what is known of his physical and intellectual powers. He provides for mankind, which he has created, but does not tolerate any contravention of his will; for he punishes bad characters by changing them into rocks or by

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

773 Aíshish's camp fire is of a clear, bright purplish-blue color (yámnash-
776 ptchi); he makes his shirts with his own hands and ornaments these and his leggings with all sorts of beads As a marksman he excels all his companions, whose arrows do not even strike the target (Texts, page 99, 4–6). According to the Modoc story his wives are Mole, Badger, Porcupine, Bitch, Crane, Mallard, two Maídiktak-birds, Wren, Tchektiti-bird, Yaulíliks or Snowbird, Butterfly, and a host of others; the Klamath Lake myth (Texts, p. 99, 9. 10) names five: Coot, Long-tailed Squirrel, Crane, Mallard, Chaffinch. Tcháshkai or Weasel, the younger brother of Skē'l, sometimes plays the part of Aíshish, but he is not found in this quality so constantly as his brother Skē'l is in that of K'múkamtch.

772 The various attributes ascribed to this deity by the myths show Aíshish
773 to be in many respects similar to Quetzalcoatl of Nahuatl mythology, who
776 has been made alternately the genius of the morning star, of the calendar and of the atmospheric changes. As to Aíshish and the personal beauty invariably ascribed to him, it may appear doubtful, in view of so many other complex attributes, which idea was the starting-point that created this mythic figure, and subsequently gathered other but less material attributes about this son of the sun. He could represent originally the morning star, or the rainbow or the moon, but after mature reflection upon his complex
[821] attitudes I now believe him to be a lunar deity. The splendor of the full moon is of a yellow hue, like Aíshish's camp fire (kākā'kli) and the shadow of the famished Aíshish, as seen from below through the pine-trees of the forest, is the narrow crescent of the waxing moon following its disappearance at the new moon period. At the new or "dead" moon Aíshish is famished or dead, to revive again on the days following, and this, like other phases of the moon, which result from her changeable position in regard to the sun, are represented to be the result of the jealousy and enmity of K'múkamtch against Aíshish—and whenever Aíshish succeeds in killing his father, this implies the decrease of sun-heat during the winter season. No myth shows a more striking analogy to the "Birth of Aíshish" than that of the birth of Bacchus from the thigh of Zeus after the destruction of his mother Semele by a thunder-stroke caused by Zeus, the Sky-god.

[821] The moon is the originator of the months, and the progress of the

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

772 773 776 821 months brings on the seasons with the new life seen sprouting up everywhere during spring and summer. So the quadrupeds and birds which are the first to appear after the long winter months are considered as the wives of Aíshish, and the flowers of summer vegetation are the beads of his garments. He enjoys more popularity than his father, for the moon's light is mild, not burning nor offensive, nor does it dry up vegetation and make men and beasts drowsy like the rays of the midday sun. Many nations also believe that the changes of weather are partly due to the phases of the moon. Although the "Birth of Aíshish" myth obtained by me represents Aíshish rather as the adopted than as the real son of K'múkamtch, other myths state him to be his son resulting from the union of the sun-disk to the red sky of the morning or evening, symbolized by the woman Le-tka-
[19] káwash. We must recall to mind that the term for *father*, p'tíshap, in Modoc t'shíshap, is really the *nourisher*, *feeder*, and not the progenitor, for it is a derivative from t'shín *to grow*.* Most other mythologies consider the relation of sun to moon as that of man to wife, or of wife to man (cf. Deus Lunus), but here the thing is different. There are no female characters of importance in Klamath mythology, nor does the language distinguish grammatically between the sexes.

821 171 197 The difficulty which we experience to distinguish solar and lunar deities from each other in some of the American religions is caused by the circumstance that in many languages of this western hemisphere the term for *sun* and for *moon* is the same. In such languages both orbs are distinguished from each other by being called day-luminary, or night-sun, night-luminary, and with some tribes the belief has been found, that both are actually the same celestial body, one being merely the image or shadow of the other. In the Maskoki languages hási answers for both, but the moon is commonly called nʃ'li hási or "night sun." In the Tonica language táχtchiksh, abbrev. táχtchi stands for sun, moon, and star, but the moon is usually named lá-u táχtchi "night luminary," the stars táχtchi tipulá, while the sun is either áχshukun táχtchi, "day luminary" or simply táχtchi. Of the Tinné languages many have tsã, sã, of the Algonkin languages kísis or parallel forms for both celestial bodies, separate distinctions being

* Cf. the Grammar, in Appendix VI, p. 710.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

821 added for "day" and "night." In the Tsimsián and in some of the Selish
171 dialects the terms for both also agree, but in the Shoshonian and Pueblo
197 languages they differ entirely. In Utah and other Shoshonian dialects the term for moon shows the archaic or reverential suffix -pits, -püts previously noticed (ma-atáwa-pits in Utah), which closely corresponds to *παλαίφατος* as used in the Homeric poems.

While the sun divides time into days, seasons, and years, our sections of time called weeks (quarters of the moon) and months (lunations, moons) are due to the revolutions of the moon. This is what caused the Klamath Indians to call both orbs by the same name: shápash *the one who tells*, which signifies: "which tells the time," or "time measurer." For the moon a parallel form exists in the Timucua, once spoken in Florida: acu-hiba *star which tells*, viz: "star measuring the time" and in the name of the Egyptian moon-god Tehuti, called Thoth by the Greeks,* also in our Germanic *mán*, English: *moon*, Germ. *Mond*, "the measurer."

Here as elsewhere the moon appears under different names, for in Klamath she is also called uk̲aúχōsh "the one broken to pieces." This term never applies to the sun, but only to the moon in the four phases, as a
[192] changeable body.† Originally this was only an epithet of the moon, but in course of time it gave origin to a separate deity, for Uk̲aúχōsh distinctly appears as moon-god in a myth, which relates his marriage to Wekétash, a frog-woman living with ten beautiful sisters on the west side of Upper Klamath Lake. Uk̲aúχōsh now carries her, the frog, in his heart, and this is what we are wont to call "the man in the moon." Should only a little bit be left of him when in the bear's mouth (referring to eclipse), she would be able to bring him to life again.

LÉMÉ-ISH OR THUNDER.

776 All elementary deities in the Klamath religion, except K'múkamtch and Aíshish, are mysterious, shadowy beings, not sufficiently anthropomor-

* Various functions are assigned to Tehuti; his symbol is the *ibis-crane*, whose long, pacing steps evidently suggested to the myth-makers of Egypt the idea, that he was measuring the earth. The name Tehuti is derived from the Egyptian verb teχu *to be full*, for the measuring of liquids, grains, etc., is effected by *filling vases* possessed of certain cubic dimensions.

† Derived from uk̲á-uk̲ua *to knock to pieces.*

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

776 [821] phized and too dimly defined to deserve the name "gods." Those among them that are most frequently mentioned in myths and popular stories are the genii of the Thunder and of the Winds.

773 776 821 The genius of the Thunder, Lĕmé-ish, is sometimes mentioned as a single person, or abstract mythic being, but more frequently as a company of five brothers, the Thunders or Lĕmelĕmé-ish. At times they make themselves formidable, for their terrible weapon is the lightning or thunderbolt; they cleave the mountains, rocks, and trees, kill, roast, and devour human beings, in which character they are called máklaks-papísh. The interior of their lodge is dark, for a sky obscured by a thunderstorm is lacking the full daylight. K'múkamtch entering the lodge, disguised as the "strong man" under the mask of Skē'l or pine-marten, annihilates them, for the winter sky with its cold blasts is antagonistic to the display of celestial electricity. The eldest of the Thunders is married to Skúle, the meadow lark, who is the sister of pine marten. After having made themselves thoroughly odious upon the earth, they were, as the myth tells us, relegated to the far-off skies, where they can frighten the people by their noise only and do no further harm.

The parents of the Thunders are supposed to live in a small hut or kayáta, and in their stead two dogs are often mentioned as accompanying the Thunders. Of these there are five, because the thunder rolling along the mountains is heard in *repeated* peals, and these peals are in the myths likened to repeated explosions of the Thunders' hearts. The shooting up of lightnings from the earth to the skies gave rise to the idea that their home is underground, and that the lightnings coming down from the skies are simply the Thunders returning to their homes. As the spirit of the Thunder Yayayá-ash is mentioned in a mythic tale.

The *Thunder-bird*, which plays so prominent a part in the myths of the Eastern and Northwestern tribes, does not appear here under this name, but is represented in some stories by the Raven or Kák.*

* The belief in the Thunder-bird is found more frequently among Northern than among Southern Indians. Cf. "The Thunder-bird amongst the Algonkins," by A. F. Chamberlain, Amer. Anthropologist, Jan., 1890, pp. 51–54; and my "Migration Legend of the Creek Indians," vol. 2, 49.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

YÁMASH AND MÚASH.

776 821 North wind (Yámash) and South wind (Múash) are more important to the inhabitants of the Klamath highlands than any of the other winds, and therefore are mentioned more frequently. Winds always appear in connection with K'múkamtch or his representative among the animals, Skē'l. Thus when Skē'l visits his sister, Meadow Lark, who is married to the oldest of the Thunders, he is accompanied by Kák (the Raven, or storm-bird), Yámash, Tchákinksh, Yéwash, Múash, Tkálamash, and Gû'pashtish. The Thunder receives and feeds them with the blood of the people slain by him.

The conflict between Skē'l and Tcháshkai on one side and the Winds on the other is related on page 111 of the Texts and is purely meteorological. The South Wind obscures by clouds the face of the moon, and thus kills him temporarily; but when the summer sun appears in the form of Skē'l both winds disappear at once to make room to an unclouded sky. The hat of the dead Yámash afterwards serves to frighten the Thunders, as related on the same page. Which was the southern home of Múash is not pointed out in the myths, but that of Yámash was Yámsi Mountain, which is called after him. Yámash corresponds to some extent to the Kabibonokka or Northwind of the Ojibwē Indians, and is as much an object of folklore as he is. In other mythologies of America the winds are the blasts of monsters or big beasts; for the animism prevailing in all the ancient myths requires them to be the manifestation of some living being.

KÁÍLA OR THE EARTH.

823 The Earth is regarded by these Indians as a mysterious, shadowy power of incalculable energies and influences, rather mischievous and wicked than beneficial to mankind. The Indians ascribe anger and other passions to it, but never personify it in clearer outlines than the ancients did their *Ἔρα* and *Tellus;* and it never appears as an active deity in the numerous mythic tales gathered by Mr. Curtin for the collection of the Bureau of Ethnology. I know of it only through the song-lines gathered by myself from individuals of both tribes.

Among all nations of the world we find the idea, which is real as well

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

823 as poetical, that the Earth is our common mother. "She is dealing out her bountiful gifts to her children, the human beings, without envy or restraint, in the shape of corn, fruits, and esculent roots. Her eyes are the lakes and ponds disseminated over the green surface of the plains, her breasts are the hills and hillocks; and the rivulets and brooks irrigating the valleys are the milk flowing from her breasts." This is the poetical imagery in use among the Eastern Indians when the Earth is mentioned to them.* The idea that earthquakes and unaccountable tremors or noises within the body of the earth, also the malarial fevers, are the utterances of threat or displeasure at the misdoings of mankind, is as general among Indians as among other nations, and a consequence of the animistic tendency of primitive nations. The Indian prophet Smúχale at Priest Rapids, on Middle Columbia River, and his numerous followers, called the "Dreamers," from the implicit faith these Sahaptin sectarians place in dreams, dissuade their adherents from tilling the ground, as the white man does; "for it is a sin to wound or cut, tear up or scratch our common mother by agricultural pursuits; she will revenge herself on the whites and on the Indians following their example by opening her bosom and engulfing such malefactors for their misdeeds." This advice was probably caused by the common observation that ground recently broken up exhales miasmas deleterious to all people dwelling near.

[193] That the Earth was regarded as an animate if not personified being is shown by the form käĺash of the objective case (125, 1), this case being formed in -ash only in terms applied to man and quadrupeds. Their myth [821] of the earth's creation of course does not refer to the whole globe, but only to the small part of North America known to these Indians. The earth's interior is also the home of the Thunders, because lightnings are often observed to shoot up from the earth into the skies.

[539] Special songs referring to the Earth are contained in 175; 16: käĺa nû shuinálla; 176; 3 käĺa ai nû wálta; 158; 48 käĺanti nû shĺshila—

* After Tecumseh had delivered a speech to Governor Harrison at Vincennes, in 1811, he was offered a chair by the interpreter, who said to him: "Your father requests you to take a chair." To this Tecumseh made, with great dignity of expression, an answer which has since become classical: "*The sun is my father, and the earth is my mother; and on her bosom will I repose,*" and immediately seated himself, in the Indian manner, upon the ground.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

773 to touch the ground. He then stole all the fruits in the garden and went
776 with them to his underground abode.

Then K'múkamtch, who had observed all this from a distance, arrived and knocked at the top of the house. This time it was the man who opened. When asked what had become of the fruits he excused himself by stating that Munatálkni had taken all of them. This put K'múkamtch into such a rage that he threw the woman out of the house and whipped her to death. Then he cut open the eyelids of both, which previously had been fastened together, and the man said: "I can see the sun." K'múkamtch then instructed the man how to make his livelihood by using the bow and arrow, and how to manufacture sinew-strings and obsidian arrow-heads. Upon this he brought the man's sister into life again and both went into the mountains to hunt, for they had nothing to eat. Ever after this K'múkamtch remained angry with them.

This is but the commencement of a long tale designed to show the miraculous growth of the family which sprang from the first man and woman, and their progress in the life-sustaining arts and manufactures.
[177] There is no doubt that the above is a singular distortion of the Bible tale concerning Adam and Eve in paradise. The question which remains to be solved is this, whether or not Munatálkni himself is borrowed also from the Jewish story. If he is, then in connection with him we may recall Aíshish, who, according to some Modocs, is nobody else but Jesus Christ, who two thousand years ago passed through Lost River Valley and dug a deep well there which he presented to the Modocs—all this on account of a phonetic similarity between the names Aíshish and Jesus.

The remainder of the story is exactly like what other Oregonian myths relate concerning the origin of mankind and is incontestably of Indian origin. No further mention is made in it of Munatálkni.

SHŪ'KASH OR WHIRLWIND.

773 Another of the numerous elementary deities is the Whirlwind or
776 Shū'kash. An interesting mythic tale about it, which I have obtained
821 among the Modocs in the Indian Territory, makes of the Shū'kash an engine brought into play from time to time with tremendous effect by the

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

773 genius presiding over it. This genius is called Tchitchatsχă'-ash or "Big
774 Belly;" he is represented to be an old man whose vigor of life is on the
821 decrease. When he leaves his lodge, his appearance embodies the rain-laden, dark-hued, thick nimbus clouds overhanging the earth. When his engine* comes into action, he attracts by it all the objects within reach, he oppresses the earth with his weight, and forces wayfarers to walk in other paths than they intended to travel lest they may incur danger to life. When he has spent his force by this wanton display, he is rent by a stroke of lightning or a strong gust of wind; he is dissolved into atoms, and the bones filling his big paunch, which had produced the rattling noise attending the course of whirlwinds, fall down to the ground. Tsáakai, the Weasel, the brother of Marten, wrestling with the old man and conquering him after a hard struggle, is the mythic agent who brings about his final discomfiture.

SPIRIT DEITIES.

Ἐκτέτραμαι φοβερὸν φρένα, δείματι πάλλων.

775 No people has ever been discovered that did not believe in the return
776 of human souls after death to their former homes in the form of ghosts. Ghosts or spirits hovering through space are invisible and may inflict damage to anybody without danger of being recognized; therefore they usually inspire awe and terror, and wherever the existence of these fanciful beings is recognized imagination fills the earth, the atmosphere, and the waters with such spooks. Not all of these are necessarily supposed to be the souls of the deceased, but they may also represent the souls of animals, the spirits of mountains, winds, the celestial bodies, and so forth, for animism has its widest sway in this sort of superstition. Very different qualities are ascribed to each of these hobgoblins or spooks. They are either gigantic or dwarfish in size, powerful or weak in body, attractive or repulsive, of
[787] beneficial or wicked influence. They chiefly appear at night or in stormy weather; some are seen single, others in crowds, and a few of their number

[193] *Shû'kash is the substantive of sh'hû'ka *to whirl about*, this being the medial distributive form of hûka *to run about*: sh'huhóka, sh'hú·oka, sh'hû'ka "to run about by itself in various directions."

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

775 The common belief of the Oregonians is that after death the soul travels the path traveled by the sun, which is the westward path; there it joins in the spirit-land (ē'ni) the innumerable souls which have gone the same way before.* If the deceased was a chief, commander, or man of note, his "heart" can be seen going west in the form of a shooting star. The Egyptian belief was that the soul of the dead was following Atum, the sinking sun, to the west; and since then innumerable nations and tribes have adhered to the same belief.

From the Texts obtained from Dave Hill, pp. 129, 130, we learn that other abodes of dead men's spirits are the bodies of living fish. Perhaps Hill learned of this belief among the maritime and river Indians with whom he lived on the Columbia River, where the idea of fish eating corpses could suggest itself more readily than upon the lakes of the Klamath highlands. The *Notes* which I added to these curious texts give all the explanations which it is at present possible to give. It appears from them that such spirits can enter the bodies of "spirit-fish," that one skúks can see another, and that Indians, not white men, sometimes see the skúks, but at the peril of their lives. A distinction is also made between good and bad skúks, the latter being probably those who render the Indian's sleep uncomfortable by unpleasant dreams.

776 821 Some natural phenomena often appear to these Indians in the form of specters or hobgoblins, as clouds, water-spouts, snow-storms, columns of dust, etc Noisily and rapidly they pursue their lonely path, and their gigantic, terrific frames reach up to the skies; whoever meets them unawares is knocked down senseless or killed outright, or must exchange his body for another. Some of these specters look dark on one side and light on the other.

177 775 821 In northern latitudes, where polar lights are frequently visible, they are supposed by the Indians to represent the dance of the dead, and whenever Christianity is introduced among them they identify this beautiful spectacle with the last judgment, when the spirits of the deceased move about in the expectation of the coming Christ.

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* Cf. Dictionary, sub voce ē'ni and Grammar, Appendix VI, p. 702. The Warm Spring Indians call the spirit-land: ayayáni. See also Texts, p. 174; 11.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

these curious song lines; the loon (táplal) is noticed there for being the best diving bird of these upland waters; the yellow-hammer, or tché-ush, a woodpecker, for its beautiful red plumage; the kilíwash, another woodpecker, for its precious scalp. The ducks are well remembered in these songs on account of their ubiquity, their numerous species, the elegance of their exterior. Birds renowned for their influence upon the weather are the wíhuash and the tsiutsíwăsh, who can produce snow-fall; the kā'ls or kálẓalsh, who possesses the power of making fogs (166; 22. 23).

The amphibians, insects and the organisms standing below these in the zoogenetic scale, are also reputed to possess magic powers; the songs of the toad and of the spider are supposed to be especially effective. That the plants did not impress the mental capacity of these Indians to such a point as to make them objects of reverence can not be wondered at, as the mind of the Indian in cold climates is not turned in this direction Plants in which the Klamaths were interested are all mentioned, p. 180; 19, and the pond-lily, with its seeds, stands at the head of them. Even among the totem names of Eastern tribes only a few plant names are represented, *maize* being the most frequent among these; but in tropical countries, with their luxuriant vegetal growth, many trees, bushes, and stalks become objects of worship, like the copal and the ceĭba tree of Central America.

The deified animals of Klamath mythology are all capable of assuming the predicate ámtchiksh, abbr. -ámtch, -amts *primeval*, of which mention has been made previously, and many also appear collectively, as *five* (or *ten*) brothers or *five* sisters, sometimes with their old parents (titchka-ágn). This is the case only with gregarious animals, and also applies to the Thunders. Many of the larger quadrupeds appear constantly with *two* young only.

The personified animals which receive the most frequent attention in Klamath Lake and Modoc myths are the marten, the weasel and the prairie-wolf or coyote.

Marten or Skē'l, Skē'lamtch always appears in connection with *Weasel* or Tcháshkai. Weasel is reputed to be the younger brother (tápiap) of Skē'l and acts as his servant and errand-boy. In the execution of the dangerous errands he is intrusted with, Weasel is often killed, and Skē'l

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

773 825 sometimes also, but they manage to revive again and to revenge themselves on their enemies. What brought these two beasts into mutual connection in the popular mind has been already pointed out: both change their furs, more than other animals, from a darker hue in summer to a lighter one [823] in winter, when the weasel's fur becomes white. They are both supposed to live at Yámsi, "Northwind's Home," a high peak east of Klamath Marsh. To act like Skē'lamtch is to do something not meaning to do it apparently. Skē'l is a great wrestler, and like K'múkamtch has the faculty of changing [821] himself into a bird, beast, dog, old woman, etc., at will. To a certain extent he is the counterpart of K'múkamtch and performs the same deeds as he does, it appearing as if K'múkamtch acted under the mask of Marten and Tcháskai under that of Aíshish, in whom we recognize a lunar deity. But there are other acts by which the two pairs differ considerably, and where Marten and his brother appear to represent the wintry season only and the rough weather attending it.

Another deity of the same type, and far-famed over all the Pacific coast, is the *prairie-wolf*, little wolf, or coyote. This quadruped belongs rather to the genus *jackal* than to the wolves, looks as smart as a fox, carries a beautiful fur, and does not attack people unless united in packs of a dozen or more. His habit of living in earth holes, and his doleful, human-like, whining ululation, heard especially during moonlit nights were probably what set him up in the esteem of certain Indians, like the Eastern Selish and the Central Californians, so high as to make of him the creator of the world and of man. In Modoc stories he appears more frequently than in Klamath Lake folklore, and at present there are but few of these animals left on the headwaters of Klamath River. [821] Wásh, or Wáshamtch as the Klamaths call him, always appears in sun and moon stories, and is, like Skē'l and Tcháshgai, a substitute for the sun-and-moon deities. When he ran a race with the clouds he thought at first that there were two of him, for he always saw another person, his shadow, going by his side. When he stayed in the lodge of the Firedrill brothers he took the fire-sticks of these in his hands and they all blazed up. In the lodge of the ten Hot-Water Basket brothers he was burnt terribly by the inmates, and when repairing to the Ants' lodge the inmates punished him fearfully by their

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

dispatched after a chipmunk, struck a log or tree, glanced off from it and came very near killing Weasel's little son.

110, 11. 21. guháshktcha instead of guhuáshktcha, cf. Dictionary.

110, 17. vû'sho, breast, chest, is also pronounced wû'shu, û'shu; û'shutala, in the chest. k'lekl'átko is the distributive plural of k'lekátko; k'léka, to die.

110, 18. mā'nshaktch, so long; stands for mā'ntchak tchí. The terminal -ak has to be taken here and in 110, 14. in the sense of the diminutive suffix: "a little long".

110, 19. kā'la to *do* or *act* in the sense of amusing oneself, playing, gesticulating, or acting in a loud, noisy, or grotesque manner.

111, 1. túnepanti. The partitive case in -ti, if it stands for túnepanta, is used here, because the bags of neckwear brought by Skélamtch were counted on the digits of one hand, while those of Weasel were counted on the fingers of the other.

111, 3. wewilína. Beads were left over to Old Marten, because he had brought more than five sacks full to the tchpínû or family burying ground, emptying only five sacks on the child's pyre. This was a fabulously extravagant expenditure, the beads standing high in price and the sacks or willishik being rated at more than one bushel each.

111, 4. Mû'sh and Yámah, syncopated from Mû'ash and Yámaah.

111, 9. el'ishtok Mû'shash. The South Wind had put his head out; that is, a south wind had been blowing when Little Weasel died and hence was supposed to be the real cause of his death.

111, 12. Lēmé-ishash. From the following it appears, that the five Thunders represent more the flash of the lightning (lúepalsh) than the roll of the thunder. There are many of them, because the thunder, when rolling over mountains and valleys, often increases again in loudness after having almost died out, and five is the often recurring "sacred" number of the Oregonian and other Northwestern Indians. The radix of lēmé-ish is *lam*, which indicates a circular, whirling motion. The five Thunders are brothers, living in a winter-lodge or earth-house: Lēmé-isham tchl'sh, thought to be a dark cave; their parents, the two Old Thunders, live in a káyata or low, small hut covered with bulrush mats. The short episode 111, 12–17 does not refer to all the five Thunders, but only to one of their number.

111, 13. tû'tash is the long white marine shell, known as dentalium; it is one of the most common Indian body-ornaments. The white resin flowing out of pine-trees seems to be symbolized in this myth by the dentalium-shell.

111, 14. wák ish shû'tk, for wák shúta i nish: "somehow do (something) for me."

111, 20. In wā'shin are combined two locative particles: *i* and *n* (for na).

111, 22. máklaks tû'm (for tû'ma). The Thunders brought home as food many human beings struck by lightning.

112, 1. wanúnga, the distributive plural of û'nak; explained in the Dictionary.

112, 1. wenníni a tuá gátpa etc. Here and throughout this paragraph tuá means "some kind of."

112, 2. 3. shkaíni combines the meaning of strong with that of bad or mischievous, and answers to our *demoniac;* shkaíniak or shkaínihak stands for our comparative: stronger. The -tch, -s, -sh appended is an abbreviation of tchu, *now*, and shkáyent stands for shkaíni at.

112, 3. Gékansha. Old Marten had entered the solid "earth-house" of the Thun-

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539 70. *Song of the little wipĕlĭ'wash forest-bird:*
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755
Wipĕlĭ'wash nû shuĭ'sh gi,
wuipléwĕsh nû shuĭ'sh.

My own song I sing, I the wipĕlĭwash-bird.
I the wuipléwash am singing about myself.

71. *Song of the witkatkish-hawk:*
Gé-u aí hû tû' sáwals, ⏑ – | ⏑ – – | ⏑ –
witkatkísam gé-u sáwals. ⏑ – | ⏑ – | ⏑ – | ⏑ –

My head-crest this is, it is that of the witkatkish-hawk.

NOTES.

[825] The incantations obtained from Morgan are mostly of the kind called shuinŏ'tkish, and a large number of them are attributed to birds. Some of them probably exist in a more explicit form, which was not remembered, and the rhythmic or musical form *539 was obtained of a part of them only. A literal translation of these song-lines is an 533 impossibility in most instances, if their sense has to be rendered in full; I have there- 755 fore furnished only paraphrastic interpretations. The list is alphabetic, and was 192 arranged after the names of the animals, or other personified objects, to which the incantations are attributed. Many of these songs are referred to in the "Subject List of Incantations" given by Morgan.

164; 1. Ktsálui, to be resplendent with colors, is mainly said of objects showing a blue or purple tinge: pû'ksam shláps ktsáluitko, the camass-plant has a bluish color. This verb is also used when speaking of the rainbow; of the lizard: 165; 14., also of the weasel's fur-skin: 169; 55.

[72] 164; 3. The use of these conjurer's arrows is mentioned 73, 5.

164; 4. Yámsam for Yámasham; cf. *Note* to 111, 4. Of the personified North wind the Indians say "he lives up in the mountains". On the north side the basin of [193] the Williamson River is closed up by high mountains. Gé-ish and génuish, génhuish means the action of going and that of having gone, or the present and the past going; both were translated by "*gait*", "*tread*", a term which does not differ much from the real meaning. Both terms also occur in the songs obtained from "Doctor" John, and are mainly used of quadrupeds, amphibians, and reptiles.

164; 4. kápa probably for gátpa (nû), "I have come".

[136] 165; 6. The yĕ'n sucker-fish is quite abundant in the lakes of the Klamath highlands and has been identified by Prof. E. D. Cope as the Catostomus labiatus.

165; 7. yéwa. In Morgan's series of incantations there are song-lines on wind-gusts, tempests, rain-storms and on the winds blowing from each of the four cardinal [821] points of the compass. These latter are not positively stated to be producers of disease, though they are dreaded on account of their force and violence. The East wind (yéwash) blowing over the alkaline or volcanic, arid lands of Southern Oregon sings: yéwa, yéwa (nû) which does not only signify "I blow from the East", but also "I am howling".

165; 11. Feigning to draw a rope or string from their own posteriors is a trick sometimes resorted to by doctoring practitioners to make a disease disappear.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539 533 171

10. Aíshish kaí nû sha-ûlō'la, ⏑́⏑|⏑́⏑⏑⏑|⏑́⏑
yuhanéash kaí nû sha-ûlō'la. ⏑⏑|⏑́⏑|⏑́⏑⏑⏑|⏑́⏑

I Aíshish I shall brandish, I shall brandish my huge sword.

11. Aíshishash hûn gáldshui, ⏑́⏑⏑|⏑⏑́⏑
hû' mish hû' shnekshituápka. ⏑́⏑⏑|⏑⏑⏑⏑́|⏑

Go to meet Aíshish; he will save you.

12. Tídsh hûn liulek̲án tchiálash shakatchóāla!

Halloo! let us form a circle and screen the salmon against sun-heat!

13. Kilidshí'ga-shépolamna ⏑́⏑⏑⏑|⏑́⏑⏑⏑

They carry long-necked ducks on their backs.

14. Kaukátsi Yaína wō'n a shû-û'dshant î! ⏑́⏑⏑|⏑́⏑|⏑́⏑|⏑́⏑|⏑́⏑

Follow up the elk and chase him upon Kaukátsi Mountain!

NOTES.

The first eight songs are worded in the Klamath Lake dialect, the third is of a mythic character. Songs 7–12 are worded in Modoc; 8 and 9 are K'mukámtchiksh songs. A few songs or fragments of such, which would come nearest to what we call nursery or Mother Goose's songs, will be found in the Myth of the Bear and the Antelope: 120, 11. 12. 13. 121, 9. 17. 122, 12. 13.

192; 1. This song is sung by women only, and seems to point to an ancient invasion of the country by tribes from the North or from Columbia River.

[825] 192; 2. The owl's cry is of fatal augury.

[821] 192; 3. Girls' song. When at sunrise a haze or fog extends over the country, this [192] is supposed to be a sign of the Earth's wrath against men.

192; 5. kí'pash is no word at all, but seems to stand for gítko-ptchi.

192; 7. The Indians were reticent about the meaning of this song, and hence I presumed that ō'k was intended to mean some deceased person, since these are spoken of as hû'k, *he, she.* Then the sense would be: "Be silent! that dead squaw is arising to sing a loud song." One Indian informed me that ō'ksta meant a squaw, and pronounced it ō'ksht (húnkisht?). Cf. *Note* to 35, 8 and page 130, second *Note.*

[192] 192; 8. These trochaic verses are called the K'mukámtchiksh-song, and a variant, [193] tuálam, exists for kánam. The alliteration of the k's and n's is very conspicuous. The meaning was given as follows: "I the omnipotent and unseen ruler of the universe will chastise and turn it over for the manifold crimes committed in it by Indians and men of other races."

192; 9. This is another K'múkamtch-song, in which he menaces to destroy the world for its misdoings. I have put the first line in quotation marks, because it forms the words or text of the song. The first line is sung about a dozen times before the second is sung once.

193; 10. Christian song, referring to the day of last judgment. Aíshish, who is a deity representing the powers of nature with animal attributes, has been in the mind of some Modocs identified with Jesus.

8:Spencer E-5 (1948-1949) 1952 NR10 Klamath NR10

To treat aboriginal Klamath religion under three headings of shamanism, power quest, and cosmology is patent oversimplification. In nature and content these features formed an integrated configuration reflecting a major cultural preoccupation. It is true that the shaman in each community played a dominant role and in his capacity as curer, magician, and entertainer commanded the utmost in social prestige. On the other hand, as was common in western North America, every individual, at puberty and thereafter, deliberately and repeatedly sought contact with a variably defined spirit world. Thus Klamath culture had a variation of the American Indian guardian-spirit theme. Less specifically formalized, and so perhaps, less well integrated, were the elements of myth and tale, the rationalizations for the presence of various natural phenomena, for eschatology, and for the general conception of the universe. Like adjacent tribes, the Klamath interested themselves in animal spirits. These were of particular importance in providing shamanistic power. In the individual power quest, however, the sources from which spiritual forces emanated were less specifically defined. A rather wide range of supernatural powers was recognized, some being animals, some vaguely anthropomorphic, others relating to such natural features as mountains, streams, rocks, or even landmarks like Crater Lake. In respect to these forces an involved folklore has arisen which allows some classification of the Klamath concepts of the supernatural. In this realm, for example, are views about the abode of the dead and the nature of ghosts and souls, these being carefully differentiated from nonhuman spirits.[3] Here too is a body of myth relating to superhuman dwarf men and women, to the forces in specific places or natural phenomena in the Klamath terrain, and finally, the most important for this discussion, to the culture hero, the anthropomorphic Kemu'kemps.[4]

Kemu'kemps, while not usually identified with an animal spirit, has many characteristics suggesting the folklore regarding Coyote in the Plateau-Basin. He is at once creator and trickster, angrily forbidding in some contexts, indifferent in others, and in still others a ludicrous buffoon.

Essentially human in conceptualization (a myth complex relating to a human hero also occurs in adjacent regions), Kemu'kemps is sometimes identified with the marten, whose younger brother is weasel, and with the winds.[5] In the myths assembled by Gatschet, he constantly rivals his magically born son 'Ayšiš, whose destruction he repeatedly plans, often with the result of encompassing his own. Weather, such as rain or heat, was also attributed to him. Kemu'kemps is also the creator, and there are numerous folktales which tell how he brought various locations into being. At his instigation,

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1939), cf. 145-149; Erminie Voegelin, *Culture Element Distributions: Northeastern California* (Anthropological Records, 7: 2, Berkeley, 1942).

[3] Spier, 1930, pp. 100 ff.

[4] Cf. Albert Samuel Gatschet, *The Klamath Indians of Southwestern Oregon* (U. S. Geological Survey, Contributions to North American Ethnology, Washington, 1890), pt. 1, lxxix-lxxxv, and pt. 2, 138-140. A summary is also given by Spier, 1930, loc. cit.

[5] Gatschet, 1890, pt. 1, lxxxii-iii.

31. A Meteor
(Mrs. Pansy Ohles)

(1) The stars fell like rain. (2) And they covered me with a mat. 539*
(3) And on falling into the water [they made a sound] "čiW čiW"! 821*
(4) And I peeked out from under. (5) And I was very much afraid.

32. A Funeral
(Miss Irene Skellock)

(1) When a person died, long ago they used to cremate him. (2) But 539*
recently they have not done thus, when I was small. (3) And there where 764
we lived, nearby a woman died. (4) And they gave things to each other. [178]
(5) They gave to us—a dishpan, a washpan. (6) And one man said, "Whatever they will give you [pl.], you [pl.] must give back likewise." (7) And we—did nothing—[did] not have any use for it. (8) However, we brought it back for him, the very same kind, just as they had given to us.

(9) Then we went there. (10) And we put flowers on for [the deceased?]. (11) And we went there—Sidayksdi. (12) And we slept on the ground, having arrived there. (13) Then those people sang all night. (14) But we did not understand anything of what they did. (15) We only heard them, they beat a drum. (16) And they [sang] thus, "?¡···¡" (17) Only that we heard there.

(18) Then early the next morning they took [the corpse] off to bury it. (19) And having arrived there, [at] the graveyard, then all the people took up a handful of earth. (20) And they having picked it up, they marched [past the grave], and threw it down into it. (21) And on finishing, then they now put all sorts of things on top [of the coffin]. (22) They put plates on, knives, spoons, forks. (23) And now having finished doing thus, then we went back down [the hill] to eat. (24) And now everyone went home. (25) The next morning everyone returned home, to Chiloquin.

[TEXT CONTINUED ON PAGE 147]